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11 May 1857.

THE

UNIVERSALIST

CHURCH COMPANION.

PREPARED BY

THE MERRIMAC RIVER MINISTERIAL CIRCLE,

FOR

THE USE OF ITS MEMBERS AND OTHERS;

AND

BY ORDER OF SAID CIRCLE

REVISED AND ENLARGED.

BY I. D. WILLIAMSON.

BOSTON:
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GENERAL EPISTLE.

The Merrimack River Ministerial Circle, To all who love the Lord Jesus Christ, and seek to extend the blessed influences of his holy Religion; and to all who pray to the Universal Father, saying, "Thy kingdom come, thy will be done on earth as it is in heaven," grace and peace be multiplied unto you, through a risen and exalted Redeemer.

Dearly Beloved:

In submitting, for your consideration, the following plan of church organization, differing, as it does, in some important particulars, from the usual form, it seems proper to accompany it with a brief statement of its origin, and the objects and views of those who have been concerned in its production.

The Merrimack River Ministerial Circle is

composed of seventeen Ministers of the Universalist denomination, who are settled pastors, having the care of societies and churches. The Circle meets monthly, for the mutual improvement of its members, and for consultation upon the means best calculated to promote the interests of the cause of religion. In our private conversations, the following facts have appeared:

1. As a general rule, our societies are organized merely so far as to give them a legal existence, and enable them to hold property, and perform, according to law, the business necessary for the maintenance of public worship.

2. Connected with most of our societies, there are churches, having an organization about as meagre as can well be imagined, in any body claiming to have a corporate existence. These churches meet, at stated periods, at the communion table, and for the reception of members, or the election of officers; and,

beyond this, there is little that they attempt to do.

3. While our societies are, for the most part, in a flourishing condition, so far as pecuniary support and attendance upon public worship are concerned, a general apathy prevails in regard to our churches; many of our most active and zealous, as well as worthy and respectable men, not being, even nominally, members thereof.

4. Beyond the mere support of public worship, there is little that either our societies or churches have attempted to perform; that object being attained by the former, the latter have few claims to present, for countenance or support. For this cause, it is apprehended, our churches languish, and are asleep—simply because they have nothing to do, or rather because they have never set themselves, unitedly and systematically, about the great work that they ought to do. The fault is not so much in the men, as in the system of their

organization. Our churches are not thus languishing, inactive and neglected, because of a general lack of zeal, or Christian benevolence and charity, among our people. But they do next to nothing, for the simple reason that their organization does not *propose to do anything* of importance, beyond what could be done by any society having a legal existence. The result is, that the church is looked upon as an extra affair altogether; a thing to bind men's consciences, rather than engage their hearts and hands in works of charity and love. And so our people are content with a mere membership in our societies, constituted according to law, and devoting their energies to the support of public worship; and if their souls are warm with a desire to meliorate the condition of suffering humanity, they turn their backs upon the church, as having no means or agencies by which they can labor efficiently, and seek the manifestation of their spirit through some one or more of the benev-

olent institutions of the day; and the records of those institutions will show that, of all denominations, in proportion to its numbers, ours contributes most largely of zealous, active and efficient men. We would not let or hinder any of these institutions in their labors for human good; but we would make the church, what it ought to be, not only a teacher of truth, but an example of good works, in all that is calculated to benefit our common race.

How far the facts above noted are true, in their application to the various portions of our Master's vineyard, others will know for themselves. It sufficeth us to know that we have seen, and deeply felt them, in our own fields of labor, and that our earnest and anxious thoughts and prayers have been given to the remedy. In our private conversations upon the subject, the impression seemed general, that there was need of a more thorough organization, which should give to the church a wider range of objects, and greater facilities

for performing its works in a regular and systematic manner.

At the session of the Circle held at Haverhill, in October, 1849, a resolution was offered by Rev. U. Clark, of Lowell, for a reference of this subject to a committee, with instructions to report at the next meeting; whereupon, Revs. U. Clark, and I. D. Williamson, of Lowell, and C. W. Mellen, of Chelmsford, were appointed to the service. In November following, the committee reported at Tyngsboro', setting forth the necessity of a movement in this direction, and the general objects and principles which should be kept in view. The matter was discussed, and laid over until the next meeting. In December, the Circle met at Chelmsford, took up the report, and, after mature deliberation, appointed Rev. I. D. Williamson, U. Clark, and A. R. Abbott, of Lowell, and L. C. Browne, of Nashua, and L. B. Mason, of Haverhill, a committee, with instructions to draw up and report, at the next

meeting, a form of organization and church business, in accordance with the general principles already agreed upon. This committee reported in full, at Lowell, in January following, when the whole session of the Circle was devoted to the consideration of their report. It was laid over, and again taken up, at Lowell, in February; and, after many alterations and amendments had been made, and suggestions of improvement offered, it was finally referred to Rev. I. D. Williamson, as a committee of one, with full power to alter and amend, revise and correct; and instructions to procure its publication. From the material thus put into the hands of the committee, this little work is constructed. Many alterations and amendments, and some additions, have been made; and the whole was again submitted to the Circle, at Lowell, March 26th, 1850, and finally approved by a unanimous vote.

Such is a brief history of the origin of this little work. It has been prepared solely with

reference to the wants, and for the use of the ministers and churches, present, or represented by our Circle; and if similar wants shall lead any of our friends abroad to its adoption, they will, of course, adopt it, and our only reward will be in the hope, or assurance, that it will be blessed to the upbuilding of our Zion.

It is believed that Christianity reveals the great principles upon which the church should be founded, the work that it has to perform, and the *one* spirit that should pervade it, and all human institutions; but the precise form of its body, or the specific detail of its outward organization, it does not furnish. The reason is, that this outward form must, of necessity, change, as human society improves; and the means and agencies by which the church works, must always be adapted to surrounding institutions, laws, manners and customs. To leave the church without any organization, would be to leave it weak and

powerless; and to give it a form that may not change, would be, to fix it immovably in one spot, so that it would be sure to be outgrown and abandoned, unless, indeed, it could stop the march of human improvement, and bring the world to a dead pause. For this reason, our Saviour gave no fixed and specific form for the outward construction of the body of the church, or for the visible agencies which it should employ. He gave us an example, by using such agencies and means as were furnished by the age in which he lived; and had he lived in another age, or in another country, there is no doubt that he would have done the same. In our day, he would doubtless have employed the printing press for the promulgation of his truth; he would have spoken in churches, rather than in synagogues and upon the mountain tops, and would have travelled in a steam-ship or a railroad car, rather than to sail in a frail boat or ride upon an ass.

And so of all his means of access to the minds and hearts of the people; they would have been such as the state of society furnishes, and renders necessary and efficient.

Thus much will suffice to show, that the present attempt to organize a church, which shall avail itself of the facilities of the age and institutions under which we live, is no sacrilegious effort to remove any solid landmark, or supersede any form of Divine appointment. It is, on the contrary, a legitimate and true work, sanctioned by the principles of our holy religion, and called for, as we conceive, by the necessities of the case. It is believed that our churches are suffering, not so much from a wrong or vicious organization, as from the want of anything that gives them the resemblance of united and compact bodies, having a great object in view, and devoting their energies systematically to its accomplishment. They have a faith replete with all the influences of heaven's love; and hearts they have, beating,

in every pulsation, with a wide and godlike benevolence; but, as *Churches*, they have no hands with which to work, nor are their objects sufficiently definite and important to command the attention of the world.

They admit, as all must admit, that Christians *ought* to be a band of brothers, and that they are bound, not only to contend earnestly for the faith, but also to sympathize with, and aid one another in seasons of want, sickness, misfortune, or sorrow; yet their hosts are neither marshalled or disciplined to this service, nor are these ends contemplated directly, in what little of organization they possess. On the contrary, these imperative and admitted duties, though binding upon individuals, are held as having slight claims upon the body corporate, and are left to be performed by fragmentary efforts: and the result is, that what is the business of everybody is well done by nobody; and thus the disposition and the means, which, properly directed, would clothe

our churches in most beautiful garments of praise, either lie dormant and inactive, or are turned into other channels.

Why should not these great duties be made a direct object in our church compacts? And why should they not be systematized, and provided for in regular order and form, as well as anything else? The truth is, we do nothing well, or efficiently, that we do not systematically and habitually. And how can it be expected that these highest and holiest duties of our religion will be done promptly, and in the best manner, if they are left to be done by any one, or no one, as time and chance may determine?

The leading feature of the age is to augment power by combined and associated action; and if the church has not, the world *has* seen that this great principle could be most advantageously applied to cementing the bonds of human brotherhood, and to the melioration of the condition of our race. Hence,

the associations to which we have before alluded. They form and strengthen ties of union between vast bodies of men; they visit the sick, take care of them, watch with them, and provide for them in their days of suffering; they bury all their dead, relieve their widows, and take care of their thousands of orphans, and, in all these things, have immeasurably outstripped our churches. Off-shoots they may be, from the churches; yet, have they out-grown the parent stock. The only secret of their success is in their thorough organization, and in the facility with which they bring the principle of combined action to bear upon their proposed objects. The thing to be done is not left as a mere matter of admitted duty, to be done by any one, or no one; but the time when, and the man to do it, are all provided for by regular and systematic rules, and the result is, that it is done; whereas, if it were left to the unsystematized efforts of individuals, the probability is, it would be left undone.

We would not bring the church down to a mere association for mutual aid; but we would have her avail herself of the light of the age, and devote herself to her appropriate duties, in the best and most efficient manner. If the children of this world have, in the matter of organized effort, become wiser than the children of light, there is no good reason why the latter may not learn wisdom of the former; and if the associations to which we have alluded shall have the tendency to provoke our churches to good works, it will not be the least among their beneficent influences. But, if our churches, in a blind and bigoted adherence to the past, shall stand and look on as idle spectators, or leave their isolated members to run the race of benevolence, with the well organized, trained, and disciplined institutions of the age, it is easy to see who will win the prize, and who will be distanced in the race. And they will have no just cause of complaint if those who should be their

members, enlist in other bands, and labor under other banners.

Already have they lost their hold upon the affections and the confidence of the world, and suffered the impression to go abroad, that, as agents of human benefaction, they are comparatively powerless. Would they recall their alienated sons and daughters — they must gather up all their spirit of benevolence, and give it a work to do, and provide the means and agencies for its accomplishment. They must avail themselves of all the discoveries of science, and especially of all the light that shines upon the subject of social architecture, and devote all these, not merely to the propagation of a form of faith, but also to the interests of that pure and undefiled religion, which bends with sympathy over the sufferings of the wounded brother by the way-side, and seeks its purest manifestations in visiting the widows and the fatherless in their afflictions. Unless they do this, they must be comparatively powerless; and though their

spirit may live, their bodies will be but puling infants, when they ought to be mighty men, and valiant for God.

With those who have engaged in this movement, the conviction is strong, that the time has come when the people of our denomination should come out from their scattered wanderings in the wilderness, and embody themselves in a thorough organization, that they may perform their works of love efficiently and systematically. It is not pretended that the present effort offers anything like a perfect organization, which shall bring back the days of Apostolic purity, so that none who name the name of Christ, shall lack anything of worldly comforts. But it is a step in advance, an approximation, however small, to a system in which every timber shall be fitly framed, and every joint thoroughly compacted, so that the whole building shall be a glorious temple unto the Lord.

The order of business and forms of religious services are given, without the least

desire to dictate to others, or to render them obligatory upon any one. They are intended for our own use, as occasion or convenience may require. It is believed that their general use would add much to the interest of our church meetings; that it would materially facilitate the despatch of business, and aid in securing regularity and system in our deliberations; that it would be of essential service to our Pastors, particularly those who are young, and inexperienced in the duties of their office; and, finally, that it would promote the interests of true piety, by enabling the members, or officers, to proceed in order, and to edification, when no Pastor should be present. If any of our brethren shall be like-minded with us, in this particular, they will, of course, govern themselves accordingly; if otherwise, they will do the same; but the original object for which this work was prepared will be answered, if it meets the wants of our own Circle.

With these views and aims, and not without deep solicitude for the result, this attempt to promote the interests of our beloved Zion is submitted to "the brethren of like precious faith," and to the world, with the devout prayer that it may be the instrument of some good to the cause of our blessed Redeemer, and of calling down upon many branches of the church universal that richest of all earthly benedictions, the blessing of the widow and the fatherless, and of him that was ready to perish.

The grace of our Lord Jesus Christ be with you now and evermore.

L. C. Browne,	L. B. Mason,
B. M. Tillotson,	Chas. Woodhouse,
U. Clark,	T. Barron,
I. D. Williamson,	Geo. H. Clark,
A. R. Abbott,	B. Smith,
Geo. Hastings,	A. A. Thayer,
V. Lincoln,	Geo. Hill,
C. W. Mellen,	E. Case, Jr.,

Wm. Hooper.

PLAN OF ORGANIZATION FOR A CHURCH.

We, whose names are hereunto annexed, believing in the Gospel of Jesus Christ, and being desirous of securing to ourselves, and our fellow-men, the advantages of an efficient Christian organization, have, and do hereby form ourselves into a religious body, to be known by the name of the
Church, in

That our position among the various branches of the Christian Church may be distinctly known, we have united in the declaration, and enacted the Constitution and Laws, which follow; and by them we agree to be governed in our relations with this Church, and in our doings as members thereof.

DECLARATION.

1. We declare and say, That we believe in one only living and true God, who is revealed in Jesus Christ, by the Holy Spirit of divine grace and truth.

2. We believe in the Scriptures of the Old and New Testament, as containing a special revelation of God, and of the duty, interests and destiny, of man.

3. We claim to ourselves the right to interpret the Scriptures in the fear of God, and according to the light he has given us, and we accord to all others the same right; yet we declare a belief in the Scriptures, as the divinely given and authoritative standard of faith and practice, to be essential to the fellowship of this Church.

4. We disclaim all authority over the consciences of men, and disavow all right to deal with the erring or offending, by other means than admonition, suspension, or withdrawal of the fellowship of the Church.

5. We declare, that the objects of this Church are, The cultivation of "faith, hope, and charity," in our own hearts, the diffusion of gospel light and truth among our fellows, and the systematic application of the fruits of Christian love and duty to all men, and "especially to the household of faith."

CONSTITUTION AND LAWS.

ARTICLE I.

OF MEMBERSHIP.

1. This Church shall consist of persons who have arrived at years of discretion, and who shall have applied for, and received its fellowship, as hereinafter provided.

2. Any person wishing to become a member of this Church, must make application, either in person, or through some member, at a regular meeting.

3. The application so made shall be referred to the Elders, who shall report at the next regular meeting, or at a spe-

cial meeting, which may be called for that purpose.

4. If the report be adverse to the admission of the applicant, no further action shall be had in the case; nor shall another application from the same person be entertained, for the space of three months. If the report be favorable, the question shall be taken by ballot, and a vote of two thirds of the members present shall be necessary to an election.

5. The vote of the Church having been given in favor of any person, he or she shall sign the declaration and constitution, and shall be admitted in form and manner as prescribed in the Book of Forms.

ARTICLE II.

PRIVILEGES AND DUTIES OF MEMBERS.

1. Every member of this Church shall be held in duty bound to give attendance at public worship, and also at the regular meetings of the Church, unless necessarily prevented; and a wilful

neglect of duty, in this respect, shall be deemed sufficient cause for complaint, and, if persisted in, for suspension or disfellowship.

2. Every member shall be bound to attend to all notices to relieve the distressed, or take care of the sick, either in person or by substitute; and a failure in this respect, without sufficient reason, shall be an offence liable to discipline.

3. The members of this Church shall be held in duty bound to attend the funeral of a deceased brother, or sister, if within convenient distance.

4. It shall be the duty of any member, who knows of a brother or sister who is sick, or in need of assistance, to report the same at the first regular meeting, or, in the recess, to the Deacons.

5. Any member shall have the privilege of withdrawing from the Church, at any regular meeting, on application, provided there are no charges standing against such member, and no objections shall be made at the time; and the retir-

ing member shall be entitled to a letter of dismission, in form as prescribed in the Book of Forms.

6. If objections shall be made, the reasons shall be distinctly stated, and the question shall be decided by a two thirds vote.

7. Any member, in good standing, wishing to travel, shall be entitled to receive from the clerk, on application, a certificate of membership, and letter of recommendation, as prescribed in the Book of Forms.

ARTICLE III.

OF CONTRIBUTIONS AND CHARITIES.

1. Every member shall be in duty bound to contribute to the funds of the Church, according to his or her ability.

2. Members, on admission, shall be required to cause their names to be registered in a book kept by the clerk, for that purpose, and shall set opposite their names the amount of the monthly contribution which they are willing to pay;

which sum shall be punctually paid at each regular meeting of the Church. Provided, however, that the amount may be altered at pleasure, by one month's notice to the clerk, to that effect.

3. The members of this Church shall be entitled to the sympathy, aid, and care of their brethren and sisters, in times of sickness, misfortune, and affliction; and also to such pecuniary aid, from the funds of the Church, as the Deacons may deem necessary, and the finances permit.

4. When a member shall have been reported sick, or in distress, it shall be the duty of the Deacons to visit such sick or distressed brother, or sister, to inquire into their wants, and administer such relief as they may deem to be called for by the necessities of the case; and to draw upon the Steward for the money so expended.

5. If a sick member shall need watchers, the Deacons shall notify the members of the Church, or, in case of contagion or

other necessity, procure suitable persons to attend in that capacity.

6. On the death of a member, the Deacons shall, if requested by the family or friends, take charge of the funeral; and may appropriate such sum of money towards the expense thereof, as they may consider necessary, under the circumstances.

7. The widows and orphans of deceased members, also the aged and infirm, shall be entitled to the special care of the Church, and shall receive, from time to time, such aid as the Church may be able to bestow.

8. If any member shall die, and leave orphans of a tender age, they may, at the request of the surviving relations, be taken in charge by the Elders, who shall see that they are provided for, and report their condition and prospects at each regular meeting of the Church.

ARTICLE IV.

OF DISCIPLINE AND TRIALS.

1. No member shall be convicted of any offence involving penalty, without having a fair opportunity to be heard in self-defence.

2. No complaint or charge against a member shall be entertained, until the party making it shall have complied with the directions of the Saviour, in Matthew xviii. 15, 16, 17. Nor shall any complaint be in order, if founded upon a matter concerning which the complainant has appealed to the civil law for redress.

3. Charges or complaints must be made in writing, and shall be referred to the Elders, who shall take immediate action thereon, as provided in Sec. 4 of this article.

4. The Elders shall notify the parties concerned to appear at such time and place as they may appoint, for settlement of the difficulty; and if either shall fail to attend, without offering a valid excuse,

the investigation may be proceeded with as if both parties were present.

5. Should the Elders fail of procuring a reconciliation of the parties, they shall proceed to an investigation of the facts, giving each party ample opportunity to be heard; and shall report the facts, together with their decision, to the Church, at the earliest possible date, giving each party due notice of the time when such report shall be made.

6. When a report of the Elders, in a case of discipline, shall have been made, the question shall be stated thus: "Shall the decision of the elders stand as the judgment of the Church?" Upon that question each party shall be entitled to be heard; but no new evidence shall be introduced, and the decision of the question, by a vote of two thirds, shall be final and conclusive, and any party refusing to abide by such decision shall be disfellowshipped.

7. If any officer shall refuse or neglect to attend to the duties of his office, for

three consecutive meetings of the Church, without rendering a satisfactory excuse, said office may be declared vacant, and filled by another.

8. If any member of this Church shall be guilty of profanity, intemperance, or a criminal offence against the laws of the land, or other unchristian conduct, such member, on conviction thereof, may be reprimanded, suspended, or disfellowshipped, at the option of the Church.

9. In case of difficulty between this Church and its Pastor, or between this and any sister Church, the matter shall be referred to a mutual council, to be chosen, one by each party, and the third by the two thus chosen, and their decision in the premises shall be final and conclusive; provided, nevertheless, that when this Church shall have united with sister Churches in an association or union, either party may have the privilege of an appeal to such union or association, subject to such regulations as may be provided.

10. No officer of this Church shall be deposed from office, while he attends to its duties, without specific charges made and sustained by a vote of two thirds of the members present, at any regular meeting.

ARTICLE V.

OF CHURCH MEETINGS.

1. The regular meetings of this Church shall be held on the day of every month, at such hour and place as may have been appointed at a previous meeting; and the meeting for the month of shall be called the annual meeting.

2. The meetings of this Church shall be opened and closed, and the business performed, as provided in the Book of Forms, and members shall be necessary to constitute a quorum.

3. The Lord's Supper shall be administered at such times as the Church may appoint.

4. The dedication, or baptism of children, and reception of members, shall be

performed as laid down in the Book of Forms, and at the regular meetings of the Church, unless otherwise ordered.

5. In case of the absence of the Pastor, the senior Elder present, or, in his absence, the senior Deacon, shall preside in the meetings of the Church; and in their absence, the Steward or Clerk may preside.

6. At each annual meeting the officers of this Church shall make full report of their doings for the year.

7. Should the funds of this Church, at any time, be exhausted, a contribution shall be taken up, or an assessment made upon each member, on such basis as the Church may direct, for the purpose of meeting the deficiency; and no funds shall be expended except for the necessary current expenses of the Church, the support of the Gospel, and the relief of the poor, the sick and distressed, or the burial of the dead.

ARTICLE VI.

OF RELATIONS TO OTHER CHURCHES.

This Church will unite with other Churches in the formation of an union or association, for the interchange of benefits, and the promotion of a uniformity of discipline, and concentration of effort: and when such compact shall have been entered into, its provisions shall have the same binding effect, as if they were here inserted, as a part and parcel of this Constitution.

ARTICLE VII.

OF OFFICERS AND THEIR DUTIES.

1. The officers of this Church shall be a Pastor, Elders, Deacons, a Clerk, and Steward.

2. The Pastor shall be elected permanently, and by a vote of at least two thirds of all the members of the Church; and the connection between this Church and its Pastor, regularly installed, shall not be dissolved, without the consent of a mutual council; or of the Association,

or of a committee of the Association, to which the Church may belong.

3. The Elders and Deacons shall be elected indefinitely, and by a majority of votes.

4. The Clerk and Steward shall be elected for one year; and all elections shall be by ballot.

5. It shall be the duty of the Pastor to preside in all meetings of the Church; to preserve order therein; to put and declare the decision of all questions, except such as may affect him personally; officiate at the communion, reception of members, and baptism or dedication of children, and to have a general oversight of all the affairs of the Church, recommending, from time to time, such measures as he may deem important or conducive to its interests, and to perform all other duties connected with his office. He shall be the confidential counsellor and adviser of the Elders and Deacons, and shall assist them in their duties; and, in the meetings of the Church, shall have a casting

vote, in case of a tie. He shall report to the Clerk all deaths, marriages, and dedications or baptisms of children, at which he may officiate; and labor assiduously to instruct the Church in the principles and practice of the religion of Christ.

6. It shall be the duty of the Elders to have a general superintendence of the affairs of the Church, and to take charge of its orphans, if any shall be left to its care; and to assist the Pastor in his duties, by their counsel and advice. They shall be a committee to investigate and report on all applications for membership, and all cases of difficulty between members; and perform such other duties as are connected with their office.

7. The Deacons shall have charge of the finances of the Church. They shall investigate all applications for relief, and administer the same according to their judgments. They shall attend to the sick, and see that they are properly cared for; and also to the burial of the dead, when requested. They shall audit all bills and

accounts, and no money can be drawn from the treasury without their order. They shall provide for the table, and assist at communion, and make provision also for the comfort and convenience of the Church at its meetings, and have the general management of all its financial affairs, and report their doings as required in this Constitution.

8. The Clerk shall keep a fair and impartial record of the proceedings of the Church, and exhibit the same when called for. He shall keep an account of all admissions of members, dedications or baptisms of children, marriages and deaths of members, to be furnished him by the Pastor. He shall keep the accounts between this Church and its members, and shall collect and receive all moneys due the Church, pay it over to the Steward, and take his receipt therefor. He shall make out and sign all certificates and documents, notify all meetings, conduct the correspondence of the Church, and perform such other duties as may be

required of him; and shall make report as required in this Constitution.

9. The Steward shall have the custody of the effects and funds of the Church, and shall be its Treasurer. He shall receive all moneys from the Clerk, giving his receipt therefor, and shall pay them out on the order of the Deacons. He shall keep a regular account of his receipts and disbursements, and shall report the amount of money in the Treasury, at each meeting of the Church; and make such other reports as may be called for. His books shall at all times be open to the inspection of the members of the Church; and he shall not, at any time, use the funds of the Church in his business, or pay them out of his hands, except for purposes duly authorized; but shall be ready, at any moment, to meet all drafts made upon him, to the extent of the financial ability of the Church.

ARTICLE VIII.

OF AMENDMENTS.

1. No alteration or amendment shall be made to this Constitution, except by a proposition in writing, which shall be presented and read at three consecutive meetings of the Church; nor then, without the vote of two thirds of the members present.

2. So soon as this Church shall have united in an association with sister Churches, the consent of the said union, or association, shall be necessary to render any alteration or amendment valid.

FORM OF A CERTIFICATE OF DISMISSION.

This certifies to all whom it may concern, That was admitted to membership in the Church, at in the State of on the day of 18 , and has remained a member, in

good standing, until this day, and now honorably withdraws. We therefore commend as being worthy of Christian confidence and fellowship.

Done by order of the Church, this day of

A. D. 18 , at

CLERK.

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FORM OF A LETTER OF RECOMMENDATION.

This may certify to all whom it may concern, That

is a member, in good standing, of the Church in

in the State of

and as such, is commended to the confidence and Christian regard of all persons with whom may have to do. This letter remains in force for the space of

Done at by order of the Church, this day of 18 ,

CLERK.

BOOK OF FORMS.

FORM FOR CHURCH MEETINGS.

PASTOR.—Beloved Brethren: The Holy Scriptures admonish us not to forsake the assembling of ourselves together, as the manner of some is, but to exhort one another. God has spared us until the present time, and permitted us to meet for mutual edification and comfort, and for the transaction of business that relates to the interests of the cause of the blessed Saviour. You will give devout attention to the Divine word, which was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that we may be thoroughly furnished unto all good works.

[The Pastor may read the whole of the following, or the people may respond.]

SCRIPTURE LESSON I.

PASTOR.—O, come, let us sing unto the Lord.

RESPONSE.—Let us make a joyful noise to the Rock of our salvation.

P.—Let us come before his presence with thanksgiving;

R.—And make a joyful noise unto him with Psalms.

P.—For the Lord is a great God,

R.—And a great King above all gods.

P.—In his hand are the deep places of the earth.

R.—The strength of the hills is his also.

P.—The sea is his, and he made it.

R.—And his hands formed the dry land.

P.—O, come, let us worship and bow down.

R.—Let us kneel before the Lord, our Maker;

P.—For he is our God,

R.—And we are the people of his pasture, and the sheep of his hand.

P.—To-day, if ye will hear his voice, harden not your hearts, as in the day of provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Yea, they turned back, and tempted God, and limited the Holy One of Israel. For their heart was not right with him, neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away and cometh not again. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet, your heavenly Father feedeth them. Are ye not much better than they?

And who is he that will harm you, if ye be followers of that which is good? But, if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh a reason for the hope that is in you, with meekness and fear; having a good conscience, that whereas they speak evil of you, as of evil doers,

they may be ashamed, that falsely accuse your good conversation in Christ. And above all things have fervent charity among yourselves; for charity covereth a multitude of sins.

HYMN.

PRAYER I.

Almighty God, our Heavenly Father! wilt thou enable us to come before thee in humility of spirit, feeling our weakness, acknowledging our frailty and dependence, and praying for the pardon of all our sins. We beseech thee, O Lord, have regard unto the prayer of thy servants here assembled. Assist us in every endeavor to conform our lives more perfectly to the spirit of the blessed Saviour. May we strive more and more to imitate his example; and may it be our meat and drink to do thy holy will. We implore thy wisdom to direct, and thy blessing to attend us, in all our labors for the promotion of the Redeemer's

cause and kingdom, and in the discharge of all the duties of our Christian profession—especially, in all our efforts for the relief of the sufferings and sorrows of our brethren. May we remember continually, that we are but stewards in thy household, and that we may not waste in idleness and luxury those blessings wherewith we might gladden the hearts of the poor, the sick, or the afflicted.

Most Merciful Father! we give thee humble thanks, that the light of thy truth nas hitherto shone upon us, strengthening us for the duties and labors to which thou hast appointed us; defending us in the hour of temptation, and sustaining us in all the trials through which we have been called to pass. O Lord, may that blessed light still be with us, for our guidance and support; and if, in the dispensation of thy providence, we should be called to pass through the furnace of affliction, may we ever pray, saying, "Father, thy will be done." Bless us in the business of this meeting. May har-

mony and love prevail in all our deliberations, and may all that shall be done meet thy Divine approbation. Be very gracious, O Lord, to this Church. May it grow and flourish as a vine planted by thy right hand; and may all its members be dutiful and faithful to all that is good and true. Lord, hear our prayer, and grant us answers of mercy; and to thy name be all the glory, through Jesus Christ our Lord. Amen.

HYMN.

[If children are to be dedicated, let it be done here.]

Pastor. — My Brethren: we have assembled, in obedience to the precepts of our Holy Religion, for mutual improvement in the Divine life, and for the transaction of any business that pertains to the welfare of our beloved Church. Where the Spirit of the Lord is, there is liberty: yet that liberty is to be used, and not abused; and experience has proved that it can be truly enjoyed only when

there is a sacred regard to salutary rules of law and order. In all your deliberations you will bear steadfastly in mind the apostolic injunction, to "Love as brethren, be pitiful and courteous, not rendering evil for evil, or railing for railing." Thus will your fellowship with one another be sweet, and you will realize how good and how pleasant it is for brethren to dwell together in unity.

We are now prepared to proceed in order, to any business that may properly come before this Church, according to its rules and regulations. *

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* [The following are rules very generally adopted, substantially, by deliberative assemblies, and quite necessary to insure order and harmony.]

1. No motion is subject to debate until it is seconded, and stated by the presiding officer, nor is debate in order at any time, when there is no question thus pending.

2. Members speaking should rise and address the presiding officer, and should not be interrupted, unless by a call to order for words spoken.

3. A member called to order should be silent until the question of order is decided.

4. When two members rise at once to speak, the presiding officer decides which shall speak first.

5. The decisions of the presiding officer on points of order may be appealed from, and in such cases,

1. The first business in order, is reading the records of the last meeting. The Clerk will please perform that duty.

[The records having been read, it is usual for the presiding officer to say, You have heard the records of the last meeting. If there are no objections, they will stand approved. After a pause, proceed thus: There being no objections to the records as read, they are approved. Or, if objections should be offered, they should be presented in the form of a motion to strike out, insert, or amend. That mo-

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the question should be stated thus: Shall the decision of the Chair stand as the judgment of the Church?

5. Before taking a vote upon any question, the presiding officer should ask, Is the Church ready for the question?

6. When blanks are to be filled, and several propositions are made, the question should be first put upon the highest sum or number, and the longest or latest time.

7. Any member is entitled to call for a division of the question, when the sense will admit.

8. Committees are appointed by the presiding officer, unless otherwise ordered.

9. When a question is pending, no motion can be made, except, 1. To adjourn; 2. To refer or recommit; 3. The previous question; 4. To lay on the table; 5. To postpone; 6. To amend; and these motions take precedence in the above order. The first four are not debatable.

10. The previous question is, Shall the main question be now put? and if carried, the main

tion being put and decided, the officer says, If there are no further objections, the records (as amended) will be approved. (A pause.) They are approved.]

2. Any business remaining unfinished at the last meeting is now in order.

[If there is any unfinished business appearing upon the records, it is the duty of the clerk to name it, and read that portion of the record in which it appears; when it may be taken up and acted upon.]

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question is then put, it being the original question, stripped of all amendments not already adopted.

11. Any member voting in the majority may move a reconsideration of a vote.

12. Any member doubting the decision of a question may call for a division.

13. Any order of business may be dispensed with for any particular occasion, by a motion to suspend the rule.

14. Any member making a motion should reduce it to writing, at the request of the presiding officer.

15. In matters which are presumed to pass by general consent, it is not necessary, in all cases, to take a formal vote; but the presiding officer states the motion or rule, and says, "It is so done, unless objected to." If objections are made, a vote must, of course, be taken.

[In electing officers, when there is but one candidate, it is a good mode to furnish each member with a ballot on which is written the name of the candidate, and also with a blank. When there are several candidates, blanks only should be furnished. The Deacons should collect and count the ballots.]

3. The next business in order is applications for membership. Are there any such to be presented?

[In case of applications being made, they should be read by the clerk, and the presiding officer should say: Applications for membership in this Church are referred to the Elders, whose duty it is to make all due inquiry, and report at the next meeting. This application is so referred.]

4. Any report from the Elders is now in order.

[If the Elders make report upon one subject, that should be first disposed of, the officer asking, What order shall be taken upon the report? Before proceeding to the next order of business, the presiding officer should ask, Have the Elders any further report to make? Of reports in general, it is proper to notice, that they are usually followed by a motion "to accept," but a motion may be made to recommit, with or without instructions to alter or amend; but a report itself cannot be amended by the body to whom it is made, inasmuch as a committee ought not to be made to say what they do not say. If resolutions are attached to a report, they may be amended. Again, there is a difference between the acceptance and the adoption of a report. Acceptance merely takes it out of the hands of the committee, and places it before the body for action; but adoption concurs in the sentiment of the report, and

leaves no room for further action thereon. Again, the acceptance of a report from a *special* committee usually involves the discharge of the committee; but if the report come from a standing committee, that idea is not involved.]

5. The admission of members who have been elected is now in order.

[See form of admission, p. 87.]

6. Reports from the Deacons are next in order.

7. Reports from special committees are now in order.

8. Applications for aid or relief are now in order. If any one knows of a brother or sister who is poor, or sick, or in need of assistance, let him now report.

9. Motions, resolutions, or notices, are now in order.

[The business having been concluded, the Church will, on motion, adjourn; and the services may be concluded as follows:]

HYMN.

PRAYER.

Ever Blessed and Holy Father: through thy great mercy we have been permit-

ted to enjoy a season of worship, and of mutual counsel upon the things that most nearly concern our growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. We bless thee for the hallowing influence of thy truth upon our hearts, and pray that it may be manifested in our lives. We devoutly ask thy blessing upon all that we have done, in accordance with thy holy will; and implore thy pardon for all that thou hast seen amiss in our thoughts, words, or deeds. And now that we are about to go hence, we beseech thee to grant us thy divine benediction, and enable us, in confidence and hope, to commend ourselves to thy care and keeping, with all our interests for time and eternity. Give us yet many seasons of refreshing from thy presence. Guide us through all the vicissitudes of life, and receive us at last to thyself, through Christ our Lord. Amen.

BENEDICTION.

Grace, mercy, and peace, from God our Father, and the Lord Jesus Christ, be with you, now and evermore. Amen.

SCRIPTURE LESSON II.

FOR OPENING ON ORDINARY OCCASIONS.

P.—O sing unto the Lord a new song:

R.—Sing unto the Lord all the earth.

P.—Sing unto the Lord, bless his holy name;

R.—Show forth his salvation from day to day.

P.—Declare his glory among the heathen;

R.—His wonders among all people.

P.—For the Lord is great, and greatly to be praised.

R.—He is to be feared above all gods.

P.—For all the gods of the nations are idols;

R.—But the Lord made the heavens.

P.—Honor and majesty are before him:

R. — Strength and beauty are in his sanctuary.

P. — Give unto the Lord the glory due unto his name.

R. — Bring an offering, and come into his courts.

P. — O worship the Lord in the beauty of holiness.

R. — Fear before him all the earth.

P. — The Lord reigneth; let the earth rejoice:

R. — Let the multitude of the isles be glad thereof.

P. — Clouds and darkness are round about him:

R. — Righteousness and judgment are the habitation of his throne.

P. — My days are like a shadow that declineth, and I am withered like the grass. But thou, O Lord, shalt endure forever, and thy remembrance unto all generations. Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come. So the heathen shall fear the name of the Lord,

and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed unto death, to declare the name of the Lord in Zion, and his praise in Jerusalem.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that

thine alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honor preferring one another. Not slothful in business; fervent in spirit, serving the Lord: Rejoicing in hope; patient in tribulation; continuing instant in prayer. Distributing to the necessity of saints; given to hospitality. Bless them that curse you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep.

PRAYER II.

Our Father and our God; we bless thee for the mercies thou art ever extending to thy children of the human family. May we ever remember, that every good and every perfect gift cometh down from the Father of light, with whom there is no variableness, neither shadow of turn-

ing; and wilt thou, O Lord, enable us wisely to use these precious favors, as faithful stewards of thy house.

We look to thee for thy blessing upon this meeting, and for all the good purposes for which it is assembled. We devoutly pray, that we may be guided by thy heavenly wisdom to the adoption of such measures, and such only, as shall tend to the advancement of the cause of truth and righteousness, in our own hearts, and among our fellow-men.

Heavenly Father; we implore thy blessing upon this branch of thy Zion. May it be watered with the dews of Divine grace, and bring forth fruit abundantly, to thy honor and glory. Preserve, we pray thee, among its members, the unity of the spirit in the bond of peace; and may no root of bitterness spring up, to disturb its harmony, or injure its prosperity.

Be mercifully pleased to grant our feeble petition, so far as consistent with thy holy will; pardon our many transgressions; bless us by thy guidance and

protection, during the time that remains to us here; give us strength, in all faithfulness to discharge our every duty, and receive us at last to thyself; and to thy holy name be the glory forever. Amen.

HYMN.

SCRIPTURE LESSON III.

PASTOR. — The heavens declare the glory of God;

RESPONSE. — And the firmament showeth his handiwork.

P. — Day unto day uttereth speech;

R. — And night unto night showeth knowledge.

P. — The law of the Lord is perfect, converting the soul.

R. — The testimony of the Lord is sure, making wise the simple.

P. — The statutes of the Lord are right, rejoicing the heart.

R. — The commandment of the Lord is pure, enlightening the eyes.

P.— The fear of the Lord is clean, enduring forever.

R.— The judgments of the Lord are true and righteous altogether.

P.— More to be desired are they than gold, yea than much fine gold;

R.—Sweeter also than honey and the honey-comb.

P.— Moreover, by them is thy servant warned;

R.—And in keeping of them there is great reward.

P.—O, how love I thy law! It is my meditation all the day. Thou, through thy commandments, hast made me wiser than my enemies, for they are ever with me. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also, do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be

ashamed, when I have respect unto all thy commandments.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. Let not your heart be troubled; ye believe in God, believe also in me.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word; this man shall be blessed in his deed. Pure religion and undefiled before God and the Father is

this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

PRAYER.

Almighty and Most Merciful God: we rejoice that thou hast given us thy law, as a light to shine upon our pathway, and a perfect guide in all the duties of life. We pray, O Lord, that thou wilt enable us to walk in all thy ordinances blameless; and especially, in those great commands which require us to love thee with the whole heart, and our neighbor as ourselves. Graciously be pleased to accept our thanks, that thou hast spared us amid the dangers of the world, until the present time, and permitted us again to meet and mingle with our brethren of like precious faith. Be thou in the midst of us, O Lord, with the good and gracious influences of thy Holy Spirit, to guide us in all our deliberations, and sanctify us wholly unto thy service. May our communion with thee, and our

fellowship with one another, be sweet; and may we here sit together, as in heavenly places in Christ Jesus.

O God, we pray thee, prepare us with faith and strength rightly to discharge every duty, and cheerfully to abide every trial, that may await us in all time to come. Be pleased, O Lord, to bless this Church, and grant unto it an abundant prosperity. May we all grow continually in grace, and in the knowledge of our Lord Jesus Christ, that we may be thoroughly prepared for every good word and work.

Pardon all our sins, keep us evermore in the path of wisdom, and save us with an everlasting salvation, through Jesus Christ, our Lord. Amen.

SCRIPTURE LESSON IV.

FOR OPENING IN A TIME OF PROSPERITY.

PASTOR.— The Lord is great in Zion;

RESPONSE. — And he is high above all people.

P.— Exalt ye the Lord our God, and worship at his footstool:

R.— For he is holy.

P.— Serve the Lord with gladness;

R.— Come before his presence with thanksgiving.

P.— Know ye that the Lord is God.

R.— It is he that made us, and not we ourselves. We are his people, and the sheep of his pasture.

P.— Enter into his gates with thanksgiving, and into his courts with praise.

R.— Be thankful unto him, and bless his name:

P.— For the Lord is good, his mercy is everlasting;

R.— And his truth endureth to all generations.

O sing unto the Lord a new song, for he hath done marvellous things. His right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation, his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his

truth towards the house of Israel. O, give thanks unto the Lord, for his mercy endureth forever. Who can utter the mighty acts of the Lord? Who can show forth all his praise? Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began; that we should be saved from our enemies, and from all that hate us. Blessed are your eyes for they see, and your ears for they hear; for I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

But ye are come unto Mount Zion, and unto the city of the living God, the

heavenly Jerusalem, and to an innumerable company of angels; To the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than the blood of Abel. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; Forasmuch as ye know that your labor is not in vain in the Lord.

PRAYER.

Merciful and Indulgent Father; we give thee most hearty thanks for the gift of a Saviour, and for the light of his gospel. We thank thee for all the blessed influences and hopes of that gospel, and especially for its power to overcome all obstacles, and win its way to the hearts of the children of men. Be pleased, O God, to accept our grateful thanks for all

the success that has attended our labors in the vineyard of thy Son, and enable us in humility of heart to say, Not unto us, but unto thy name, be all the glory.

We devoutly pray for thy blessing upon all the services and duties of this meeting. May everything be done to thy acceptance, and in such a manner as shall tend to thy glory, and our own advancement in the path of piety and virtue. Wilt thou continue to add unto this Church, of such as shall be saved from the errors and sins of the world; and may we all be built up in the most holy faith, and in the practice of every virtue that should adorn the followers of the meek and lowly Jesus. And we pray, O Lord, that the success which now attends us may be but the first fruits of a plentiful harvest. In thine own good time, wilt thou spread abroad the knowledge of thy truth throughout the earth, that all may know thee, the only living and true God, and Jesus Christ whom thou hast sent: and unto thee be all honor, glory, domin-

ion and power, through Jesus Christ our Lord. Amen.

SCRIPTURE LESSON V.

FOR OPENING IN A TIME OF AFFLICTION.

PASTOR.—How amiable are thy tabernacles, O Lord of hosts!

RESPONSE.—My soul longeth, yea, even fainteth for the courts of the Lord.

P.—Blessed are they that dwell in thy house.

R.—They will be still praising thee.

P.—Blessed is the man whose strength is in thee;

R.—For a day in thy courts is better than a thousand:

P.—I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

R.—For the Lord God is a sun and shield;

P.—The Lord will give grace and glory;

R.—And no good thing will he withhold from them that walk uprightly.

P.—O Lord of hosts, blessed is the man that trusteth in thee. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. Because he hath set his heart on me, therefore I will deliver him; I will set him on high because he hath known my name. Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction and sayest, Return, ye children of men: For a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night. So teach us to number our days that we may apply our hearts unto wisdom.

And when he had opened the book, he found the place where it was written, The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord.

And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth. And they were astonished at his doctrine, for his word was with power.

And ye have forgotten the exhortation which speaketh unto you, as unto children; My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not. Now no chastening for the present seemeth joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.

PRAYER.

Our Father, who art in Heaven; we thank thee, that thou hast opened, in the gospel of thy Son, the storehouse of thine eternal truth, that our souls when worn and weary, may partake and be refreshed. May our hearts flow out in love to thee, and to all thy children; and wilt thou so imbue us with the wisdom of thy word, as to make every duty joyous, and every burden light. We would remember, in our petitions before thee, at this time, those that mourn the loss of friends, and all that are afflicted in body or in mind. May they trust in the Lord, and may the precious promises of the Gospel be their consolation, their solace, and their support. O, may the mourners be enabled to look beyond the valley of the shadow of death, to the time when they shall again meet the loved and the lost, and part no more forever. We pray, O Lord, that thou wilt give us hearts of sympathy for all the afflicted and sorrowful; and may we be no less ready to

weep with those that weep, than to rejoice with those that rejoice.

Be pleased to grant unto us thy divine blessing, in the labors and business of this meeting. Let thy Holy Spirit guide us by its good and gracious influences; and when we go from this place, may we be better prepared for the duties and the trials of life. Forgive our past ingratitude, and all our transgressions against thee, and accept us at last, through Christ our Redeemer. Amen.

SCRIPTURE LESSON VI.

FOR OPENING ON A CHARITABLE OCCASION.

PASTOR.—Blessed is he that considereth the poor.

RESPONSE.—The Lord will deliver him in time of trouble.

P.—The Lord will preserve him, and keep him alive;

R.—And he shall be blessed upon the earth:

P.—The Lord will strengthen him upon the bed of languishing;

R.—Thou wilt make all his bed in sickness.

P.—This poor man cried, and the Lord heard him;

R.—And saved him out of all his troubles.

P.—The rich and the poor meet together;

R.—And the Lord is the maker of them all.

P.—When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

R.—Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

P.—The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause that I knew not, I searched out. I brake the jaws of the wicked, and plucked the spoil out of his teeth. If I have withheld the poor from his desire,

or have caused the eyes of the widow to fail; Or have eaten my morsel alone, and the fatherless hath not eaten thereof; If I have seen any perish for want of clothing, and any poor without covering; If his loins have not blessed me, and he were not warmed with the fleece of my sheep—Then let mine arm fall from the shoulder-blade, and mine arm be broken from the bone. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and thy needy in the land.

For ye have the poor with you always, and whensoever ye will ye may do them good. And if ye do good to them that do good to you, what thank have ye? For sinners, also, do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners, also, lend to sinners, hoping to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great,

and ye shall be children of the Highest; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.

PRAYER.

O Lord, our Strength and our Redeemer; to thee we look, as to that Being to whom we are indebted for all that we have, and for everything that we may ever hope to be, or to possess. Thou art God, whom giving doth not impoverish, nor withholding make rich. We know that our goodness cannot extend to thee, and we pray that we may strive to manifest our gratitude for all thy blessings, in the promptitude of our benevolence to our unfortunate brethren. O God, open our

hearts, we pray thee; and make our hands active in the relief of the poor, the sick, and the distressed. We bless thee, that thou hast kept us in health, and preserved unto us the use of our faculties; that thou hast spread before us the table of thine earthly bounties, and hast clothed us, of thy goodness. May we be ready to pity and relieve those that are unfortunately deprived of those common blessings of thy providence, so that the hungry shall be fed, the naked clothed, and the needy have reason to bless us. Lord, in much mercy be thou with us, at this time; guide us in the path of duty; prepare us for all that awaits us; and save us at last, with an everlasting salvation, through Him, who, though he was rich, became poor for our sakes. Amen.

SCRIPTURE LESSON VII.

FOR OPENING WHEN OFFICERS ARE ELECTED.

PASTOR.—The Lord is my Shepherd,

RESPONSE.—I shall not want.

P.— He maketh me to lie down in green pastures:

R.— He leadeth me beside still waters.

P.— He restoreth my soul:

R.— He leadeth me in the paths of righteousness, for his name sake.

P.— Yea, though I walk through the valley of the shadow of death, I will fear no evil:

R.— For thou art with me; thy rod and thy staff, they comfort me.

P.— Surely, goodness and mercy shall follow me all the days of my life:

R.— And I will dwell in the house of the Lord forever.

P.— Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north; the city of the great King. God is known in her palaces for a refuge. We have thought of thy loving kindness, O God, in the midst of the temple. Walk about Zion, and go round about her; tell the

towers thereof. Mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide, even unto death.

And Jesus called a little child unto him, and set him in the midst of them, and said: Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters; for one is your Master, even Christ, and all ye are brethren. But he that is greatest among you, let him become your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

And there are differences of administration, but the same Lord. And there

are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. Now ye are the body of Christ, and members in particular. And God hath set some in the Church — first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues; that there should be no schism in the body, but that the members should have the same care one for another. For God is not the author of confusion, but of peace, as it is in all the Churches of the saints.

PRAYER.

Our Father, which art in Heaven; we bless thee for the gift of the Gospel, teaching us our duty to thee and one another, and informing us of thy purposes of grace towards all thy children. We thank thee for every institution founded upon the truth as it is in Jesus, and for every measure by which we may conform our

lives to his spirit. Have regard, we beseech thee, unto thy servants here assembled. May they all be of one heart, and one mind, striving together for the faith of the Gospel. Bless this Church with the richest of thy spiritual blessings; and give us wisdom to direct us in the business now before us. [O Lord, our Heavenly Father! enable us, we pray thee, to select such for the servants of this Church as shall serve diligently, faithfully, and in thy fear and wisdom.]

(Or, if a Pastor is to be elected, say,)

[Be graciously pleased, we pray thee, to grant us, at this time, that wisdom which shall direct us according to thy holy will, in the selection of a shepherd of this flock. May we find one, who shall be to us a good minister of Jesus Christ; an example of the Christian life; and a workman that needeth not to be ashamed, rightly dividing the word of truth, and giving to each his portion in due season.]

Pardon, we beseech thee, all our transgressions, protect us in the hour of temptation, support us in adversity, sustain us in death, and finally receive us to praise thee forever, through Jesus Christ our Lord. Amen.

A FORM FOR ADMISSION OF MEMBERS TO THE CHURCH.

PASTOR.— Praise ye the Lord. Praise, O, ye servants of the Lord, praise the name of the Lord.

RESPONSE.— Blessed be the name of the Lord, from this time forth and forevermore.

P.— What shall I render unto the Lord for all his benefits towards me?

R.— I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people.

P.— The Lord is my strength and song, and is become my salvation.

R.— Open to me the gates of righteous-

ness; I will go into them, and will praise the Lord.

P.—The goodness of God leadeth us to repentance.

R.—A broken and a contrite heart, O God, thou wilt not despise.

P.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper.

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. With the heart man believeth unto righteousness, and with the mouth

confession is made unto salvation. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth—to the Jew first, and also to the Greek.

CLERK.—A. B. and C. D. have been elected as members of this Church, in the manner prescribed by its constitution; and being now present, are ready for admission, according to the usages of the Church.

[One of the Elders officiating will then say,]

The persons whose names have been called, will please come forward, and stand in front of the desk.

ELDER.—You are now about to enter into a covenant with this Church. It is one that involves your highest duties, and is designed to promote your best and dearest interests. Its aim is not so much to create new responsibilities, as to impress upon the mind a deep sense of those obligations which are ever binding upon all the children of God. We would

neither bind nor judge the consciences of men, nor set undue bounds to the liberty wherewith Christ has made us free; yet, inasmuch as the compact upon which we enter is of a social character, it necessarily involves certain peculiar and mutual obligations. I trust you have considered well the step you are taking, and will bear in mind the admonition of the Master, that "No man having put his hand to the plough and looking back, is fit for the kingdom of God."

PASTOR.—We greet you in the name of the Lord, and as followers of Christ. Believing that you are such, the brethren and sisters of this Church have elected you to its fellowship and communion; and, in their name, I bid you welcome to the labors and conflicts, as well as to the hopes and enjoyments, of this field of Christian toil and triumph. We have no couches of ease or indolence to offer you. The world is yet spiritually dark and desolate, and our duty calls us to "contend earnestly for the faith," and to labor

diligently in the cause of our blessed Redeemer.

In that sacred cause we would be co-workers with you; and we pledge you our encouragement in the path of duty, and our sympathy and aid, in all your seasons of weakness, suffering or sorrow. We expect also, from you, the like kind offices in return. You will, therefore, give heed to our Covenant and Declaration of Faith.

We declare that we believe in one only living and true God, who is revealed in Jesus Christ, by one Holy Spirit of grace and truth.

We believe in the Scriptures of the Old and New Testament, as containing a special revelation of God, and of the duty, interests, and destiny of man.

We claim to ourselves the right to interpret the Scriptures, in the fear of God, and according to the light he has given us, and we accord to all others the same right; yet, we declare a belief in the Scriptures, as the divinely given and

authoritative standard of faith and practice, to be essential to the fellowship of this Church.

We disclaim all authority over the consciences of men, and disavow all right to deal with the erring or offending by other means than admonition, suspension, or withdrawal of the fellowship of the Church.

We declare the objects of this Church to be, the cultivation of faith, hope, and charity, in our own hearts; the diffusion of Gospel light and truth among our fellows, and the systematic application of the fruits of Christian love and duty to all men, and "especially to the household of faith."

We acknowledge ourselves solemnly bound, in covenant before God, with the members of this church, to walk uprightly, according to the precepts of the Gospel, as grace shall be given us so to do; to counsel and advise, and, if necessary, to admonish one another in love, and as children of one Father; to abide

by the rules and regulations of this Church; to attend its meetings, and upon public worship, unless prevented unavoidably; and, God helping us so to do, to be faithful and punctual in all the duties of our Christian profession.

Such is the solemn covenant of this Church. Do you give your hearty assent to all this, and promise to perform the duties imposed according to your best ability, and the grace that shall be given you?

[Ans. I do.]

PRAYER.

O God of our Fathers; thou who didst in ancient times seal the covenant of promise with the Patriarchs and Prophets; let thy Holy Spirit, we beseech thee, seal the covenant of love into which we have entered. Graciously be pleased to impress upon our minds an abiding sense of our relations and duties to thee, to one another, and to all our brethren of thy great and blessed family.

May we henceforth consecrate ourselves anew to thy service, and prove ourselves worthy disciples of the Saviour. Hear, O Lord, and answer our prayer, and receive us at last to thy kingdom above, through Christ our Lord. Amen.

PASTOR.—And now, in the name, and as the official organ of this Church, I give you this right hand, as a token and a pledge* of our Christian fellowship and love; and I heartily welcome you to all the sympathies, privileges, and joys, of the relationship you have now assumed.

In behalf of this Church, I also present you this copy of the Holy Scriptures, which are able to make you wise unto salvation. Study its sacred pages, and preserve it as a memento of the obligations you have taken upon yourself. And when worldly knowledge shall be of no further use, this volume will prove a guide and solace, and its precious

* Here take the member elect by the hand.

promises shall give joy and triumph, even in the hour of death.

You will now place your signature to the constitution and laws, and opposite, you will set such sum as you are perfectly able and willing to contribute each month, to the expenses and objects of this Church.

HYMN.

FORM OF BAPTISM FOR ADULTS.

[Should any member uniting with the Church prefer the rite of Baptism, the service may be as in the form for admission of members, substituting the following for the right hand of fellowship.]

PASTOR.—[Sprinkling or pouring water upon the person.] A. B., I baptize thee in the name of the Lord Jesus Christ, and thus receive thee as a member of this Church. And I pronounce upon thee the blessing which God commanded his servants of old. The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto

thee. The Lord lift up his countenance upon thee, and give thee peace. Amen.

[Or, if preferred,] I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit; and thus receive thee as a member of this Church; and I pronounce upon thee the blessing, which God commanded his servants of old. The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. Amen.

FORM OF BAPTISM BY IMMERSION.

Pastor.—And Jesus came and spake unto them, saying, All power is given unto me, in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am

with you always, unto the end of the world.

Then said Peter unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words, did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls. And the Lord added to the church daily of such as should be saved.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so, we also, should walk in newness

of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.

HYMN.

PRAYER.

Father of all mercies, and God of all grace; we give thee humble thanks, that thou hast been pleased to reveal thyself unto us, in the Gospel of thy dear Son. We pray, that thou wilt confirm our faith, and strengthen us in the performance of all the duties that are required of us. May we prove ourselves the obedient and faithful subjects of thy kingdom. We pray thee, O Lord, have regard unto thy servant [or servants] who now publicly profess faith and hope in thy mercy and goodness, as revealed in

Jesus Christ, our Lord. Endow him [or them] plenteously, we beseech thee, with all the graces of thy Holy Spirit, and strengthen him [or them] with might, that he [or they] may find deliverance from all trials and temptations, and grow continually in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

PASTOR.—[When performing the act of immersion.] A. B., I baptize thee in the name of the Lord Jesus Christ, [or in the name of the Father, and of the Son, and of the Holy Ghost,] and I pronounce upon thee the blessing which God commanded his servants of old. The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. Amen.

BENEDICTION.

The grace of our Lord Jesus Christ, the love of God our Heavenly Father,

and the communion of his Holy Spirit, be with you all, now and evermore. Amen.

FORM FOR THE COMMUNION, OR THE LORD'S SUPPER.

[The minister will invite to the table all members of other churches, in good standing, and all sincere and devout persons, who would esteem it either a privilege or a duty to unite in celebrating the Saviour's death; and the services may proceed as follows:]

PASTOR.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.

RESPONSE.—And we hid, as it were, our faces from him; he was despised, and we esteemed him not.

P.—Surely he hath borne our griefs, and carried our sorrows.

R.—Yet, we did esteem him stricken, smitten of God, and afflicted.

P.—But he was wounded for our transgressions; he was bruised for our iniquities.

R.—The chastisement of our peace was upon him, and with his stripes we are healed.

P.—He was taken from prison and from judgment, and who shall declare his generation?

R.—For he was cut off out of the land of the living; for the transgression of my people was he stricken.

P.—And he made his grave with the wicked, and with the rich in his death.

R.—Because he had done no violence, neither was any deceit in his mouth.

P.—He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Behold, how good, and how pleasant it is, for brethren to dwell together in unity. It is like pleasant ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, the dew that descended upon

the mountains of Zion, where the Lord commanded the blessing, even life forevermore.

A new commandment give I unto you, that ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Peace I leave with you; my peace I I give unto you; not as the world giveth give I unto you.

We know that we have passed from death unto life, because we love the brethren. Beloved, let us love one another. for love is of God; and every one that loveth is born of God, and knoweth God. For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had

supped, saying, this is the new testament in my blood. This do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye show forth the Lord's death, till he come.

P.—Dearly beloved brethren, there are many considerations moving us to observe this ordinance in commemoration of the Lord's death; chiefly, because of the aid it affords in the formation of a Christian character, both in the individual, and in a religious denomination. Being the memorial of the Saviour's death, it leads us to contemplate the causes which brought him to the cross. We see him persecuted by the world, and abandoned by his friends; yet, meekly bowing in submission to his lot; and we hear him utter that sad, but calm and trustful prayer; O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And as we meditate upon that heavenly fortitude, we imbibe its spirit, and feel better

prepared to follow the Master, if need be, through suffering and death.

There is, moreover, a vein of levity in our nature, which, excessively indulged, detracts from that seriousness and stability of character which should always appear in the followers of Christ. This commemoration carries us back to the closing scene, in the earthly life, of our best and most faithful friend, and should make us more serious and thoughtful.

Though the season is solemn, it should not be gloomy or forbidding. Those dark shadows of the cross and the sepulchre, which crowd into the picture, are relieved by the dawn of that blessed morning, when Mary found the stone rolled back, and the Saviour risen. We are here carried, in thought, to Gethsemane; to the hall of Pilate; to Calvary and the tomb, and to the resurrection morning; and thus we are subdued and calmed in spirit; weaned, in some measure, from the carnal influences that surround us, and prepared to labor, and suf-

fer for him, who has done and endured so much, for our sakes.

It is calculated, moreover, to cement us in an endearing bond of faith and love, and level the distinctions that obtain between man and his fellow-man. At this table, the rich and the poor, the obscure and the eminent, sit down together, and are all humbled, in view of the superior goodness of him whose death they commemorate, and feel that they are brethren. It is, perhaps, the only occasion in life, when all social inequalities are forgotten, and all conditions meet and mingle on a Christian level. And O, how devout should be our gratitude, as we remember how much we all owe to him, who has died for us; that every cheering hope of the future, — all of knowledge and communion with God, — all that we have, and all that we are, above the heathen that bows at the shrine of idols, has come to us through the faithfulness, the death, the labors, and the resurrection of Christ! Dear as

these blessings are, they were not purchased for nought. They cost the agony, the blood, and the death of the world's most glorious Benefactor. These emblems are to us instead of words, and they should be more eloquent than words, in the feelings they inspire, and the deep meaning they convey. May this communion season be to us a solemn, and yet, a joyful and profitable hour, holy and abiding in its influences upon our hearts and lives. Amen.

PASTOR.—Beloved brethren: our Saviour took the bread, and when he had given thanks, he brake it. In imitation of his example, as his friends and followers, let us give thanks to God.

Father of our Lord Jesus Christ; we bless thee for the gift of thy dear Son, our Guide and our Redeemer. We thank thee that he lived for our example, and spake for our instruction, died for our salvation, and rose again, for our hope and consolation. Graciously be pleased to accept our humble praises for this

memorial of a Saviour's love. Wilt thou, O Lord, have regard unto thy feeble servants here assembled at the table of a crucified, but risen and exalted Saviour. As we partake of this broken bread, symbolizing his body, broken upon the cross, O may we feel the sanctifying power of his grace! And wilt thou enable us to look through these emblems, and realize the spirit of this service. May it nourish us in faith, and strengthen us for duty; and we pray thee, put far away from us all that is opposed to the purity of the spirit of him, whom, not having seen, we love as the best of friends, and the most faithful of benefactors. Hear us, O Lord, and bring us at last to eat bread in thy kingdom, through Jesus Christ our Lord. Amen.

PASTOR. — [While breaking the bread.] In imitation of the example of Christ at the institution of this ordinance, we break this eucharistic bread, as an emblem of his body, broken upon the cross for us and for the world.

[Lifting the plates to the Deacons.] And let us remember that the Saviour said, This do in remembrance of me.

[The bread may then be distributed, being first given to the Pastor, by the Deacon on the right hand.]

PASTOR. — [Placing his hand upon the cup.] After the same manner he also took the cup and gave thanks. Let us, also, give thanks to God.

Almighty Father; we adore and bless thee, for the precious privileges which we are permitted to enjoy, and especially, for the light of Christian truth; and for this season of communion, which impresses upon our hearts the sweet remembrance of a Saviour's love. Sanctify unto us, we beseech thee, this season of refreshing from thy presence. May its associations be cherished in our minds, and its memories go with us, lingering in our hearts, sustaining us in every trial, strengthening us in every hour of temptation, and animating us in the discharge of every duty. And, O Lord, grant that this cup, symbol-

ical of the Saviour's blood, may be so sanctified, as to soften our hearts, and wash away our sins. Lead our spirits, through these emblems, up to thee; and teach us, like the Saviour, to bow in humble resignation to all the allotments of thy providence, and delight to do thy will. When thou shalt call us to drink the cup of death, may we receive it, as from a Father's hand, and drink it without murmuring, or distrust: and to thy name be the glory forever. Amen.

PASTOR. — [Pouring the wine, and handing it to the Deacons.] Our blessed Master, after giving thanks, presented the cup to his disciples, and said, "This is my blood in the New Testament, which is shed for the remission of sins. Drink ye all of it."

[The Cup may then be passed to the communicants, being first handed to the Pastor, by the Deacon on the left hand.]

PASTOR. — After the Supper, Jesus and his disciples sung a hymn, and went out. Let us join in singing the ——

HYMN.

BENEDICTION.

Now, may the blessing of God, the care of his Providence, the communion of his Holy Spirit, and the love of Christ, his Son, abide with you henceforth and forever. Amen.

FORM FOR DEDICATION, OR BAPTISM OF CHILDREN.

[The child should be presented by the parents, or, if an orphan, by near relatives.]

PASTOR.—Our Saviour, when on earth, said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." His words are "the same yesterday, to-day, and forever;" and now, as then, he calls upon us to bring our children unto him, and assures us, that his blessing awaits them.

Beloved friends; you have brought this child here for solemn dedication, [or baptism.] You thus signify your desire to bring up your child in the nurture

and admonition of the Lord, and to seek the Divine blessing in the performance of this sacred and important duty.

Will you earnestly and faithfully seek the virtue and happiness of this child?

ANS. — I will.

P. — Will you endeavor to instruct him [or her] in the principles of the religion of Christ, that he [or she] may be led to remember his [or her] Creator in the days of his [or her] youth?

ANS. — I will.

P. — Will you exhort him [or her] to keep God's holy commandments, and walk continually in the way of truth and duty?

ANS. — I will.

P. — May God give you strength so to do. Then, should all your efforts prove fruitless, you will not feel the guilt of negligence, or the bitterness of remorse. But should your labors be crowned with success, great will be your reward.

What is the name of this child?

ANS. —

P. — A. B., child of innocence, emblem of purity, and image of thy Maker; "Of such is the kingdom of heaven." Now, in the morning of life, while yet unstained with sin, we present thee, a living offering, a lamb without blemish, to the good Shepherd and Bishop of our souls. The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. Amen.

[If Baptism is preferred, say as follows:]

P. — A. B., I baptize thee in the name of the Father, thy Creator and Preserver, and of the Son, thy Redeemer and Saviour, and of the Holy Spirit, thy Comforter and Sanctifier. The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. Amen.

Let us pray.

O thou God of power, of wisdom, and of love; from thee we have received our life and all its blessings. Thou art the infinite fountain of good; and all our springs of happiness are in thee. May the smiles of thy providence, and the richer gifts of thy wisdom, grace, and truth, rest upon this child now dedicated [by baptism] unto thee.

We pray thee, O Lord, grant thy blessing upon thy servants, to whom thou hast intrusted this child, to be educated as thine. Be pleased to direct and guide them aright in the discharge of this important duty; and may the great Shepherd of Israel crown their labors with success.

Bless thou all now before thee. Grant us the knowledge of thee, and thy grace. May we walk in all virtue and godliness, while on earth, and at last be united around thy throne, in heaven. Amen.

MARRIAGE CEREMONY.

MINISTER.— Beloved Friends: Inasmuch as we are, at all times, dependent upon God, it is meet for us to bless him, and call upon his holy name; as in our days of trial and affliction, so also in our seasons of joy and prosperity.

Let us pray.

O thou God of mercy and of love; we bless thee that thou hast made us capable of enjoying the delights of society, friendship, and love. We thank thee for the holy institution of Marriage, and for all the blessings it has conveyed to the world. Be pleased, O Lord, to regard in much mercy and goodness the parties now before thee, and grant thy Divine blessing upon the union about to be solemnized. Wilt thou enable them to perform the vow, and keep the covenant into which they are about to enter; and may they long live in peace, harmony, and sincere affection. Be thou their God and guide all the days of their lives, and

bring them at last to praise thee forever. Amen.

MINISTER. — You will please take each other by the right hand.

M. — [To the man.] Do you take this woman, whom you hold by the right hand, to be your lawful wife; and do you promise, before God, to be to her a faithful and affectionate husband, until it shall please God to separate you by death?

ANS. — I do.

M. — [To the woman.] Do you take this man, whom you hold by the right hand, to be your lawful husband; and do you promise, before God, to be unto him a faithful and affectionate wife, until it shall please God to separate you by death?

ANS. — I do.

M. — Inasmuch as you have thus entered into solemn covenant with each other; by the authority vested in me as a minister of the Gospel, and in accordance with the laws of God and man, I pronounce

you lawful *Husband and Wife;* and, what God has joined, let not man put asunder. Amen.

PRAYER FOR THE SICK.

Most Merciful Father; thy days are without end, and thy mercies cannot be numbered. We pray thee, teach us to feel how constantly, and how entirely, we are dependent upon thee for life, and health, and all that makes life desirable or comfortable. We know that we are weak and feeble, frail and perishing mortals; and we bless thee, that thou art mighty, and that thou changest not. O Lord, may we rest in the assurance, that thy goodness and mercy will follow us all the days of our lives; and that although we are tried and afflicted, yet, thy loving kindness shall not be utterly taken from us, nor thy faithfulness fail. In thy wisdom, O Lord, it hath pleased thee to lay thy chastening hand upon

this, thy servant, and to bring his [or her] strength to weakness by sickness and distress. We pray, that while the body is weak, the spirit may be strong in the Lord. Give to him [or her] patience and resignation to thy holy will. If consistent with thy good pleasure, we pray that this sickness may not be unto death, but that he [or she] may be restored again to health and soundness of body, and to the discharge of the accustomed duties of life. But if thou hast otherwise determined, we pray, O Lord, that thou wilt give to him [or her] that strong reliance upon thee which shall enable him [or her] to meet the great change with resignation, and in peace.

May his [or her] soul be stayed on thee, and full of confidence in thy never-failing and all-sufficient grace; and may thy holy Gospel be his [or her] comfort and support, when all else shall fail.

Be pleased, O Lord, to bless this family, and sanctify unto them, this, and all the dispensations of thy providence. Guide

us all, by the counsels of thy wisdom and love, through the changes and vicissitudes of life, and bring us, at last, to thy kingdom above, through Christ our Redeemer. Amen.

PRAYER FOR A SICK CHILD.

Our Father in Heaven; in thy word thou hast taught us to call upon thee in the day of trouble, and hast promised that thou wilt hear and deliver us. Great is thy faithfulness, O Lord, and thou art our strength when our hearts fail us. We offer our supplications to thee, our Help and our Redeemer, in behalf of this tender lamb of thy flock, whom it hath pleased thee to visit with sickness and distress. May it please thee, O Heavenly Father, to bless the means that are used for its recovery to health, so that it may yet live to bless and adorn this family circle. Spare, O Lord, spare these parents the bitter cup, that they must drink in the death of one so dear

and precious to their souls; nevertheless, help thou them to pray, "Father, not our will, but thine be done." May they remember, that thou hast given them the precious treasure for a season, and it is meet that thou shouldst take it to thyself, when it seemeth good in thy sight. And O God, wilt thou give them a faith so strong, that they may never murmur or complain, but always be reconciled to the allotments of thy providence. In the exercise of that faith, may they give this child to thee, from whom it came, and say, in meekness of spirit, It is the Lord, let him do according to his good pleasure. Be thou near to this family, ever and always. Prepare them, by thy grace, for all the duties and all the trials of life; and save them at last, with an everlasting salvation, through Jesus Christ our Lord. Amen.

FORM FOR A FUNERAL.

PASTOR. — Beloved Friends: We have assembled to sympathize with this afflicted family, and to pay the last tribute to the earthly remains of a departed fellow-being. Let us devoutly and reverently attend to the Holy Scriptures, which are given for our instruction and comfort.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. The Lord killeth, and maketh alive; he bringeth down to the grave and bringeth up. Behold, happy is the man whom God correcteth. My son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth, he correcteth, even as the father, the son in whom he delighteth. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while

we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal. Now, no chastening, for the present, seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. God is our refuge and strength, a very present help in trouble. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. Now, if

Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there is no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came, also, the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The

last enemy that shall be destroyed is death.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

P.—Thus saith the Scriptures; and thus full of comfort, and rich in the blessedness of hope, is God's holy word. It teaches us, that although there are sor-

rows through which we must all pass; and affliction, disease, and death, are the ills that unavoidably attend us, on earth; yet, they come not unbidden of God. They are not the accidental evils of a world of confusion and anarchy; neither are they the ungracious inflictions of a vindictive enemy. But they come forth from the hand of the Lord, and are the wise, salutary, and merciful ordinances of a kind and benevolent Father. His ways may appear dark and inscrutable to us, but they are light with him, and in them, he is continually carrying out the gracious plans of his government, by means which his infinite wisdom sees to be best. The same Almighty Being, who made the sun to shine upon the evil and the good, sends also the tempest, and is equally good in the sunshine and the storm. This world was not made for the dwelling-place of uninterrupted felicity, neither was it intended for man's permanent and final home. Hence, the pages of our experience here, are wet with

many tears; and the same wisdom and goodness which ordained us to be born, has also decreed that we must die. Happy is it for us, if our tears are shed in meek and humble submission to the will of God, who rules all things well; thrice happy, if, in the strength of an unfaltering faith, we can look upon death as the door of entrance to that "city which hath foundations, whose builder and maker is God"—as the gate through which we go to that blessed country, where "the wicked cease from troubling and the weary are at rest." With such a faith, death is disrobed of his terrors, for he becomes the messenger of a Father's love, kindly sent to take us to our final home; and we can leave the time, and the manner of our departure, with God, knowing, that as he appoints, so it is best.

Let the mourners remember the words of the Saviour: "Blessed are they that mourn, for they shall be comforted;" and let them not mourn as those that have no hope. Let them remember, that death is

not the end of man, for it is to be swallowed up of life. Let them contemplate the departed, not as dead, but as alive, and with Christ. And although a tie that bound them to earth has been sundered, it has been added to those that bind them to heaven and to God. Above all, let them look up, and trust in the Lord; and hope, in cheerful confidence, for that time, when they shall meet again "the loved and the lost," and dwell forever in that land, where death cannot enter, and parting scenes are known no more.

PRAYER.

Almighty and most merciful Father in heaven; we bless thee, that from everlasting to everlasting thou art God, were all the nations dead. Though we do all fade as a leaf, and our lives are as a shadow that fleeth away, yet thou, Lord, remainest, and thy years shall not fail. We praise thee, that thou art the rock of our defence, and the strong tower of our hope. Thou hast taught us to call upon

thee in trouble, and promised to hear us, when we cry unto thee out of the depths of affliction. Be pleased to accept, O Lord, our humble thanks, for the comforting assurance thou hast given us, that thou hast a benevolent interest in our welfare; so that no sigh of ours escapes thine ear, nor falls a tear unnoticed of thy all-seeing eye.

We pray, O God, that thou wilt be very near unto us, on this solemn occasion; and hear our prayer in behalf of these afflicted friends, from whom it hath pleased thee to remove one, who, in life, was very dear to their hearts. We beseech thee, O Lord, regard them in the tenderness of thy compassion, and sanctify unto them this bereavement, in such a manner, that they may be able to say, "It is good for us that we have been afflicted." Teach them to know thy holy will, and to bow in humble and patient resignation to this dispensation of thy providence. And O, heavenly Father, grant that the consoling influ-

ences of thy Gospel may be abundantly imparted unto them; causing them to hope in thy salvation, and enabling them to say, in submission to thee, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May all the relatives of the deceased, and all that are nearly affected by this event, remember that thou dost not "afflict willingly, nor grieve, the children of men, but though thou cause grief, yet wilt thou have compassion according to the multitude of thy tender mercies." To thy care and keeping, and to the rich consolations of thy holy religion, we commend this company of mourners; and we supplicate the throne of mercy and grace in their behalf; that thou will cause thy divine light to shine upon the darkness of this their hour of sorrow; give them patience and resignation, and comfort their hearts as thou only art able to comfort them.

O Lord, bless those that have assembled here. May we all learn how short

is life, and how uncertain the tenure by which it is held; and may we so number our days, as to apply our hearts to wisdom. Hear us, O Lord, in heaven, thy dwelling-place; when thou hearest, answer, and forgive; and unto thy name be the glory, "as it was in the beginning, is now, and ever shall be, world without end." Amen.

BENEDICTION.

Grace, mercy, and peace, be with us all, now and evermore. Amen.

SHORT SERVICE, PROPER TO BE USED AT THE GRAVE.

Pastor. — The dust shall return to the earth as it was, and the spirit shall return unto God who gave it. We have committed the body to the earth, looking for the resurrection of the dead and the glorious appearing of our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. I would not have you ignorant, brethren, concerning them

which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so, them also which sleep in Jesus shall God bring with him.

And now, O Heavenly Father, the graves are around us, and we lift our voices to thee in prayer, for thou only art our strength and our hope. Be thou near to us, in the day of trouble, and make haste to deliver us; and may great grace be upon us, with faith and love, through him who hath said, I am the resurrection and the life. Amen.

PRAYER FOR A WIDOW AND HER CHILDREN.

O God, to whom belongeth the fulness of wisdom and love; it has pleased thee to lay thy chastening hand heavily on thy servant, our sister, in taking from her the light of her house, her earthly stay and support. And now that earth's fondest idol is shattered by death, may she look up to thee, and feel that thou art

her only helper in this time of trouble; and while that arm, upon which she has hitherto so fondly leaned, is removed, may thy Almighty arm be outstretched for her aid and defence. Be thou near to her, and realize unto her stricken spirit the truth of that sacred word, that thou art "the widow's God." To thee may she direct her prayer; and wilt thou, O Lord, impart unto her abundantly of the consolations of the Gospel of peace and salvation. May she not mourn as those that have no hope, but trust in thee, and be comforted by faith in the life that is to come.

And O, Heavenly Father, be gracious, we beseech thee, to these bereaved children. Though an earthly parent is gone, teach them early, that they have still a Father in heaven, for thou art the father of the fatherless. Be pleased to have them ever, in thy holy care and keeping. Spare them long, to be a blessing to their surviving parent. Make them kind to one another, and loving and duti-

ful to their mother. Preserve them, we pray thee, from the evils and temptations of the world; and if oppression or wrong shall be upon them, O do thou plead their cause, and appear in their behalf. To thy care we commend them, with all their interests, for time and eternity. Bless them all the days of this life, and crown them with immortality at last, through Jesus Christ our Lord. Amen.

FORM FOR THE INDUCTION OF A PASTOR INTO HIS OFFICE.

[One of the Elders, or some Minister, may officiate, and the service may be as follows:]

ELDER.—The voice of him that crieth in the wilderness: Prepare ye the way of the Lord.

RESPONSE.—Make straight in the desert a highway for our God.

E.—Every valley shall be exalted, and every mountain and hill shall be made low,

R.—And the crooked shall be made straight, and the rough places plain;

E.—And the glory of the Lord shall be revealed, and all flesh shall see it together.

R.—For the mouth of the Lord hath spoken it.

E.—The grass withereth, the flower fadeth,

R.—But the word of our God shall stand forever.

E.—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation;

R.—That saith unto Zion, Thy God reigneth.

E.—Thy watchmen shall lift up the voice, with the voice together shall they sing.

R.—For they shall see eye to eye, when the Lord shall bring again Zion.

E.—Break forth into joy; sing together, ye waste places of Jerusalem;

R.—For the Lord hath comforted his people; he hath redeemed Jerusalem.

E.—The Lord hath made bare his holy arm, in the eyes of all the nations;

R.—And all the ends of the earth shall see the salvation of our God.

E.—The Lord hear thee, in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners. The Lord fulfil all thy petitions.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then, saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

And he gave some apostles, and some

prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, vigilant, sober, of good behavior; given to hospitality, apt to teach. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

HYMN.

CLERK. — Brethren, I have the pleasure to announce, that Brother A. B., who has been elected pastor of this Church, is now present, and ready to enter upon the duties of his office.

[The Pastor elect will advance to the front of the desk.]

ELDER. — My beloved brother; in the name and in behalf of this Church, I welcome you as its pastor; and I give

you this right hand, as a token and a pledge of our Christian fellowship and love. We offer you a place, not only in our Church, but also in our respect, our confidence, and in the affections of our hearts. We assure you, also, that our best efforts shall be put forth to make your labors and residence among us pleasant and agreeable. You will now take your place as the leading officer of this Church; and we pray that God will strengthen you in the performance of all the duties of your office, and give us grace to profit by your instructions and example.

[The Pastor will take his place in the desk, and make such remarks as he may deem appropriate, or proceed as follows:]

Dearly beloved brethren: In assuming the relation of pastor and people, and in entering upon the peculiar duties growing out of that relationship, it becomes us to remember how constantly and entirely we are dependent upon God, for all prosperity or success; and to beware that we

lean not upon an arm of flesh. However ardent may be our zeal, or strong our confidence, that we shall prosper, let us not forget, that, "except the Lord build the house, they labor in vain that build it;" and "though Paul may plant, and Apollos water, God only can give the increase." It becomes us, therefore, as the first act of this union, to humble ourselves before God: unitedly and devoutly to seek from him that wisdom, which is so necessary for our guidance, and that divine aid, without which, all our efforts will be vain and fruitless. Let us remember, also, that God has promised his blessing to those that diligently seek him, and given us his gracious assurance that those who trust in him shall not be ashamed or confounded. Relying upon that Almighty arm, which is never shortened that it cannot save, and realizing that our helper is God, let us engage in the work before us, and with united and loving hearts, strive together for the faith of the Gospel. Let us pray.

Almighty Father; thou who art the trust and confidence of thy people, and the hope of those that call upon thy holy name; hear our prayer, we beseech thee, and grant thy Divine blessing upon the union now consummated, between thy servant and this Church of the Lord Jesus Christ. May he deeply feel the solemn responsibilities of the station he has assumed, and so seek thy guidance and wisdom, that he may discharge all its sacred duties in such a manner, as shall meet the approbation of the great Shepherd and Bishop of souls. O, heavenly Father; grant that he may ever come to this people in all the fulness of the blessing of the Gospel of Christ, and rightly divide the word, giving to each a portion in due season. May his mission be one of encouragement to the weak, hope to the desponding, strength to the tempted, support to the worn and weary, pardon to the penitent, and light and joy to the sick, the dying, and the afflicted. And, O Lord, be pleased to give him

many souls as the fruit of his labor, in the vineyard of his Divine Master.

May it please thee, O God, to regard in much mercy this branch of thy Zion. Give to the people the hearing ear and the understanding heart. May they give diligent heed to the instructions of thy servant, and esteem him for his work sake. May they strengthen his hands, and encourage his heart, by their united zeal and devotion to the interests of the cause of the blessed Redeemer. May they be teachable and dutiful, and may no root of bitterness spring up among them, to disturb their harmony, or mar their peace.

Hear, O God, our prayer; grant us grace to live to thy glory, and to devote ourselves wholly unto thee. And when we shall have done serving thee on earth, wilt thou receive us to the upper and better sanctuary, through Christ our Redeemer. Amen.

FORM FOR THE INDUCTION OF AN ELDER, OR ELDERS.

PASTOR. — Beloved brethren: inasmuch as the office of an Elder was deemed essential in the early history of the Church, it is still meet that Elders should be appointed to rule among us.

CLERK. — Brothers A. B., C. D., etc., have been elected Elders of this Church, and are now present and ready to assume the duties of their office.

[The Elders advance in front.]

PASTOR. — Let the Elders that rule well, be counted worthy of double honor, especially they who labor in word and doctrine. To your trust are committed affairs of importance. You are to be leading officers of this Church. You are to assist the Pastor in his duties, by your counsel and advice; to have a general superintendence of the affairs of the Church, and take charge of its orphans, if any should be left to its care. You are constituted a committee to investi-

gate and report upon all applications for membership, and all cases of difficulty between members, which may call for the action of the Church, and perform such other duties as the welfare of the Church may require.

With these duties before you, do you promise that you will perform them faithfully, according to the grace that shall be given you.

ANS. — I do.

Let us pray.

Our Father, who art in Heaven; we look to thee as our only unfailing counsellor and guide. Do thou, O Lord, impart richly of thy wisdom and grace to these Elders, who are now appointed to rule among us. Grant unto them, we pray thee, understanding and strength, discretion and judgment, that they may discharge every duty with fidelity, and in a manner to meet thine acceptance. May they be blessed of thee, in all their labors of love and duty, and prove a blessing to this Church, and an ornament

to their Christian profession; and at last, may they unite with the Elders around the throne, in praising thee forevermore. Amen.

PASTOR. — And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And now, brethren, in behalf of this Church, I greet you as its Elders; and I commend you to God, and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified.

[It is proper for the Elders, in a meeting of the Church, to sit upon the right hand of the Pastor.]

FORM FOR THE INDUCTION OF A DEACON OR DEACONS.

PASTOR. — Then the twelve called the multitude of the disciples, and said unto them, It is not meet that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

CLERK.—Brothers A. B., C. D., &c., have been elected deacons of this Church, and are now ready to assume the duties of their office.

[The Deacons will here advance in front.]

P.—Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless.

For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Jesus Christ.

Brethren, you are to have the charge of the finances of the Church. It is your duty to investigate all applications for

relief, and administer the same according to your judgment. You are to attend to the sick, and see that they are properly cared for; and also to the burial of the dead, when requested. You are to provide for the table, and assist at communion; and also to make provisions for the comfort and convenience of the Church, at its meetings. You are to audit all bills and accounts, and no money can be drawn from the treasury without your order. You are to have the general management of all the temporal affairs of the Church, and report your doings as required by its constitution. Do you promise to perform these duties, in the fear of God, and according to your best ability?

ANS. — I do.

PASTOR. — Let us pray.

Almighty God, we implore thy blessing upon these servants, who are now to labor as the Deacons of this Church. Guide them, we pray thee, in the discharge of every duty. Make them ever faithful in thy service, and may they be as pillars in

thy temple. Keep us all in thy fear and wisdom, and save us at last with an everlasting salvation. Amen.

PASTOR. — And now, in behalf of this Church, I greet you as its Deacons, and welcome you to your labors, and commend you to the confidence of the brethren.

[The Deacons may properly be seated at the left hand of the Pastor.]

FORM FOR INDUCTION OF CLERK

ACTING CLERK. — A. B. has been elected Clerk of this Church, and is ready to enter upon the duties of his office.

[The Clerk will advance in front of the desk.]

PASTOR. — My Brother: It is made your duty to keep a fair and impartial record of all the proceedings of this Church, and to exhibit the same when called for. You are to keep an account of all admissions of members, dedications, or baptisms of children, marriages and deaths of mem-

bers, to be furnished you by the Pastor. You are to keep the accounts between this Church and its members, collect and receive all moneys due the Church, and pay them over to the Steward, taking his receipt therefor. You are to make out and sign all certificates and documents, notify all meetings, and conduct the general correspondence of the Church. Will you undertake, and faithfully perform these duties, according to your best ability?

ANS.—I will.

P.—Be faithful, and your book shall be one of sacred remembrances; and may it present a fair report to other generations. You will now take charge of the books and papers of this Church.

FORM FOR INDUCTION OF A STEWARD.

CLERK.—A. B. has been elected Steward of this Church, and is ready to assume the duties of his office.

PASTOR. — My Brother: Your office is one of peculiar trust, and highly important to the temporal prosperity of this Church. You are to have the custody of all the funds and effects of the Church, and to be its Treasurer. You are to receive all moneys from the Clerk, giving your receipt therefor, and to pay them out only, on the order of the Deacons. You are to keep an account of your receipts and disbursements, and report the amount of money in the treasury, at each meeting of the Church, and make such other reports as may be called for. Your books are to be open to the inspection of the members; and you are not to use the funds of the Church, in your business, or pay them out of your hands, except for purposes duly authorized; but you must be ready, at any moment, to meet all drafts made upon you, to the full amount of the financial ability of the Church.

Do you promise faithfully to perform these duties, to the extent of your ability?

ANS.—I do.

P.—Be faithful to your stewardship, and when your account is rendered, you shall receive the plaudit, Well done, good and faithful servant.

HYMNS.

OPENING.

1. L. M. WATTS.

Praise to the Creator.

1 BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create and he destroy.

2 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when, like wand'ring sheep, we strayed,
He brought us to his fold again.

3 We 'll crowd thy gates with thankful songs,
High as the heaven our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

4 Wide as the world is thy command;
Vast as eternity thy love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move.

2. L. M. WATTS.

Praise to the Creator.

1 FROM all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

3. 7s. M. BOWRING.

Supplication.

1 WHEN before thy throne we kneel,
Filled with awe and holy fear,
Teach us, O our God, to feel
All thy sacred presence near.

2 Check each proud and wandering thought,
When on thy great name we call;
Man is nought — is less than nought:
Thou, our God, art all in all.

3 Weak, imperfect creatures, we
In this vale of darkness dwell;
Yet presume to look to thee
'Midst thy light ineffable.

4 O, receive the praise that dares
Seek thy heaven-exalted throne;
Bless our offerings, hear our prayers,
Infinite and Holy One!

4. S. M.

Gospel Worship and Order.

1 Great is the Lord our God,
And let his praise be great;
He makes the church his blest abode,
His most delightful seat.

2 Far as thy name is known,
The world declares thy praise;
Thy saints, O Lord, before thy throne,
Their songs of honor raise.

3 Let strangers walk around
The city where we dwell,
Compass and view the holy ground,
And mark the building well;

4 The order of thy house,
The worship of thy court,
The cheerful songs, the solemn vows;
And make a fair report.

5. 8 & 7s. M.

Address to Jesus.

1 Love divine, all love excelling,
Joy of heaven, to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus, thou art all compassion;
Pure, unchanging love thou art;
Visit us with thy salvation,
Enter every trembling heart.

2 Come, thou mighty to deliver,
Let us all thy grace receive;
Suddenly return, and never,
Never more thy temple leave.
Thee we would be always blessing,
Serve thee as thy hosts above;
Bless and praise thee without ceasing,
Glory in thy perfect love.

6. C. M.

Presence of Christ delightful.

1 O THE delights, the heavenly joys,
The glories of the place,
Where Jesus sheds the brightest beams
Of his o'erflowing grace!

2 Sweet majesty and perfect love
Sit smiling on his brow,
And all the glorious ranks above
At humble distance bow.

3 Princes, to his imperial name,
Bend their bright sceptres down;
Dominions, thrones, and powers rejoice
To see him wear the crown.

4 Archangels sound his lofty praise
Through every heavenly street,
And lay their highest honors down
Submissive at his feet.

7. L. M.

Pleasures of Friendship.

1 How pleasing is the scene, how sweet,
When kindred souls in friendship join,
Whose joys and cares united meet
In bands of amity divine!

2 Less fragrant was the ointment poured
On Aaron's consecrated head,
When balmy sweets, profusely showered,
Down to his sacred vesture spread.

3 Not flowery Hermon e'er displayed,
Impearled with dew, a fairer sight;
Nor Zion's beauteous hills, arrayed
In golden beams of morning light.

4 'T is here the Lord, indulgent, sheds
His kindest gifts, a heavenly store;
With life immortal crowns their heads,
When earth's frail comforts please no more.

8. L. M.

Christian Union.

1 How blest the sacred tie that binds
In union sweet according minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!

2 Their streaming eyes together flow
For human guilt and mortal woe;
Their ardent prayers together rise,
Like mingling flames in sacrifice.

3 Their hearts together seek the place
Where God reveals his smiling face;
How high, how strong, their raptures swell,
There 's none but kindred souls can tell.

4 Nor shall the glowing flame expire
When nature droops her sickening fire;
Then shall they meet in realms above —
A heaven of joy, because of love.

9. S. M.

Pure Devotion.

1 Let pure devotion rise,
And kindle to a flame,
Ascend like incense to the skies,
In our Redeemer's name.

2 His word, like drops of dew,
Descends on every heart,
Subdues and fashions us anew,
And bids our sins depart.

3 His grace our faith sustains,
And dissipates our fear,
Binds all our wounds, abates our pains,
And gives us comforts here.

4 He bids our willing eyes
Look through the gloomy shade,
To joys immortal in the skies,
That never cloy nor fade.

10. C. M. WATTS.

Going to Church.

1 How did my heart rejoice to hear
My friends devoutly say,
"In Zion let us all appear,
And keep the solemn day!"

2 Up to her courts, with joys unknown,
The holy tribes repair;
The Son of David holds his throne,
And sits in judgment, there.

3 Peace be within this sacred place,
And joy a constant guest;
With holy gifts and heavenly grace
Be her attendants blest.

4 My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred, dwell;
There God, my Saviour, reigns.

11. L. M.

At the Forming of a Church.

1 O GOD of Zion! from thy throne
Look with an eye of pity down;
Thy church now humbly makes her prayer;
Thy church, the object of thy care.

2 We need defence from all our foes,
We need relief from all our woes;
If earth and hell should yet assail,
Let neither earth nor hell prevail.

3 Near to each other, and to thee,
Lord, bring us all in unity;
O, pour thy Spirit from on high,
And all our numerous wants supply.

4 O, show that in our low estate
No blessing for us is too great;
We plead thy Son, we plead thy word,
O Founder, Patron, bounteous Lord!

12. S. M. MONTGOMERY.

The Lord's Prayer.

1 Our Heavenly Father, hear
The prayer we offer now: —
Thy name be hallowed far and near,
To thee all nations bow.

2 Thy kingdom come; thy will
On earth be done in love,
As saints and seraphim fulfil
Thy perfect law above.

3 Our daily bread supply,
While by thy word we live;
The guilt of our iniquity
Forgive, as we forgive.

4 From dark temptation's power
Our feeble hearts defend;
Deliver in the evil hour,
And guide us to the end.

5 Thine, then, forever be
Glory and power divine;
The sceptre, throne, and majesty
Of heaven and earth are thine.

13. C. M. JERVIS.

Homage and Devotion.

1 WITH sacred joy we lift our eyes
To those bright realms above —
That glorious temple in the skies
Where dwells eternal love.

2 Thee we adore, and, Lord, to thee
Our filial duty pay;
Thy service, unconstrained and free,
Conducts to endless day.

3 While in thy house of prayer we kneel
With trust and holy fear,
Thy mercy and thy truth reveal,
And lend a gracious ear.

4 With fervor teach our hearts to pray,
And tune our lips to sing;
Nor from thy presence cast away
The sacrifice we bring.

14. C. M. CAPPE'S SEL.

Prayer for Divine Direction.

1 ETERNAL Source of life and light,
Supremely good and wise,
To thee we bring our grateful vows,
To thee lift up our eyes.

2 Our dark and erring minds illume
With truth's celestial rays;
Inspire our hearts with sacred love,
And tune our lips to praise.

3 Safely conduct us, by thy grace,
Through life's perplexing road;
And place us, when that journey 's o'er,
At thy right hand, O God.

15. S. M. DWIGHT.

Attachment to the Church.

1 I LOVE thy church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

2 For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

3 Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

4 Father and Friend divine,
Our Saviour and our King,
Thy hand, from every snare and foe,
Shall great deliverance bring.

CLOSING.

16. L. M. Br. Heber.

Close of Service.

1 Lord, now we part in thy blest name,
In which we here together came,
Grant us, our few remaining days,
To do thy will, and spread thy praise.

2 Teach us in life and death to bless
The Lord, our strength and righteousness;
And grant us all to meet above,
To praise in higher strains of love.

17. 8 & 7s. M.

Close of Service.

1 Lord, dismiss us with thy blessing;
Fill our hearts with joy and peace;
Let us each, thy love possessing,
Triumph in redeeming grace;
O, refresh us, &c.,
Travelling through this wilderness!

2 Thanks we give, and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound!
Ever faithful, &c.,
To the truth may we be found!

3 So, whene'er the signal 's given,
Us from earth to call away,
Borne on angel's wings to heaven,
Glad the summons to obey,
May we ever, &c.,
Reign with Christ in endless day!

18. 8 & 7s. M.

To Jesus.

1 Jesus, thou eternal Saviour,
Reign in mercy from above;
Now display celestial favor,
Open wide the door of love.
May we holy joys inherit,
Through the medium of thy word;
Give us each a loving spirit,
Let us speak thy grace abroad.

2 May we grow in pure affection,
Feel an overflowing peace,
Love as Jesus gives direction,
Love the weakest child of grace.
Jesus, may we now adore thee,
Feel our souls aspire above;
Crown us all with rays of glory,
Crown us with immortal love.

19. L. M.

A Conversation becoming the Gospel.

1 When Jesus, our great Master, came
To teach us in his Father's name,
In every act, in every thought,
He lived the precepts which he taught.

2 So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

3 Thus shall we best proclaim abroad
The honor of our Maker, God,
When his salvation reigns within,
And grace subdues the power of sin.

4 Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth, and love,
Our inward piety approve.

5 What though we drink of sorrow's cup—
Religion bears our spirits up;
Hope waits the coming of the Lord,
And faith stands leaning on his word.

20. L. M.

Dismission.

1 Dismiss us with thy blessing, Lord;
Help us to feed upon thy word;
All that has been amiss, forgive,
And let thy truth within us live.

2 Though we are guilty, thou art good:
Cleanse all our works in Jesus' blood;
Give every burdened soul release,
And bid us all depart in peace.

21. 7s. M.

The Same.

1 Thanks for mercies, Lord, receive;
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view.

2 Bless thy word to old and young;
Grant us, Lord, thy peace and love;
And, when life's short race is run,
Take us to thy house above.

22. 7s. M. Cowper.

The Same.

1 Now may he who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our king and head,
All our souls in safety keep.

2 May he teach us to fulfil
What is pleasing in his sight;
Perfect us in all his will,
And preserve us day and night.

23. S. M. Watts.

Praise from all Nations.

1 Thy name, almighty Lord,
Shall sound through distant lands;
Great is thy grace, and sure thy word—
Thy truth forever stands.

2 Far be thine honor spread,
And long thy praise endure,
Till morning light and evening shade
Shall be exchanged no more.

24. 7s. M. H. K. White.

A Hymn at Parting.

1 Christians! brethren! ere we part,
Every voice and every heart
Join, and to our Father raise
One last hymn of grateful praise.

2 Though we here should meet no more,
Yet there is a brighter shore;
There, released from toil and pain,
There we all may meet again.

3 Now to him who reigns in heaven
Be eternal glory given;
Grateful for thy love divine,
O may all our hearts be thine!

ADMISSION OF MEMBERS.

25. L. M. Steele.

Invitations of the Gospel.

1 Come, weary souls, with sins distressed,
Come, and accept the promised rest;
The Saviour's gracious call obey,
And cast your gloomy fears away.

2 Oppressed with guilt, a painful load,
O, come, and spread your woes abroad;
Divine compassion, mighty love,
Will all the painful load remove.

3 Here mercy's boundless ocean flows,
To cleanse your guilt and heal your woes;
Pardon, and life, and endless peace;
How rich the gift! how free the grace!

4 Lord, we accept, with thankful heart,
The hope thy gracious words impart;
We come with trembling, yet rejoice,
And bless the kind, inviting voice.

5 Dear Saviour! let thy powerful love
Confirm our faith, our fears remove;
And sweetly influence every breast,
And guide us to eternal rest.

26. C. M. WATTS.

Reign of Christ.

1 Lo! what a glorious sight appears
To our believing eyes!
The earth and seas are passed away,
And the old rolling skies.

2 Attending angels shout for joy,
And the bright armies sing —
"Mortals, behold the sacred seat
Of your descending King."

3 His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself, shall die.

4 How long, dear Saviour! O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day!

27. L. M.

On receiving Members.

1 Lord, we adore thy wondrous grace,
Who crown'st the gospel with success;
Subjecting sinners to thy yoke,
And bringing to the fold thy flock.

2 May those who have thy truth confessed
As their own faith, and hope and rest,
From day to day still more increase
In faith, in love, and holiness.

3 As living members may they share
The joys and griefs which others bear,
And active in their stations prove
In all the offices of love.

4 From all temptations now defend,
And keep them steadfast to the end;
While in thy house they still improve,
Until they join the church above.

28. C. M. S. F. Smith.

Christian Fellowship.

1 Planted in Christ, the living vine,
This day, with one accord,
Ourselves, with humble faith and joy,
We yield to thee, O Lord.

2 Joined in one body may we be;
One inward life partake;
One be our heart; one heavenly hope
In every bosom wake.

3 In prayer, in effort, tears, and toils,
One wisdom be our guide;
Taught by one Spirit from above,
In thee may we abide.

4 Around this feeble, trusting band
Thy sheltering pinions spread,
Nor let the storms of trial beat
Too fiercely on our head.

29. S. M. Fawcett.

The Same.

1 Blest is the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

2 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.

3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

4 From sorrow, toil, and sin,
Soon shall we all be free,
And perfect love and friendship reign
Through all eternity.

30. L. M. KELLY.

A Welcome to Christian Fellowship.

1 COME in, thou blessed of the Lord!
O, come in Jesus' precious name!
We welcome thee with one accord,
And trust the Saviour does the same.

2 Those joys which earth cannot afford,
We 'll seek in fellowship to prove;
Joined in one spirit to our Lord,
Together bound by mutual love.

3 And while we pass this vale of tears,
We 'll make our joys and sorrows known;
We 'll share each other's hopes and fears,
And count a brother's care our own.

4 Once more our welcome we repeat;
Receive assurance of our love:
O, may we all together meet
Around the throne of God above!

31. C. M. MONTGOMERY.

A Welcome to Fellowship.

1 APPROACH, thou blessed of the Lord!
Stranger nor foe art thou:
We welcome thee with warm accord,
Our friend, our brother, now.

2 The hand of fellowship, the heart
Of love, we offer thee:
Leaving the world, thou dost but part
From lies and vanity.

3 The cup of blessing which we bless,
The heavenly bread we break,
Our Saviour's blood and righteousness,—
Freely with us partake.

32. L. M. DODDRIDGE.

On Joining the Church.

1 O, HAPPY day, that fixed my choice
On thee, my Saviour and my Lord!
Well may this glowing heart rejoice,
And tell its raptures all abroad!

2 O, happy bond, that seals my vows
To Him who merits all my love!
Let cheerful anthems fill the house,
While to his altar now I move.

3 Now rest my long-divided heart;
Fixed on this blissful centre, rest;
Here have I found a nobler part;
Here heavenly pleasures fill my breast.

4 High Heaven, that hears the solemn vow,
That vow renewed shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear.

SETTLEMENT OF A PASTOR.

33. S. M.

Christian Watchfulness.

1 Ye servants of the Lord,
Each in your office wait,
Observant of his heavenly word,
And watchful at his gate.

2 Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in his sight;
For holy is his name.

3 Watch! 't is your Lord's command;
And while we speak he 's near:
Mark the first signal of his hand,
And ready all appear.

4 O happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned.

34. H. M.

Beauty and Exultation of Zion.

1 O Zion, tune thy voice,
And raise thy hands on high;
Tell all the earth thy joys,
And shout salvation nigh:
Cheerful in God, arise and shine,
And wide extend thy rays divine.

2 He gilds thy morning face
With beams that cannot fade;
His all-resplendent grace
He sheds upon thy head:
Thy form the nations round shall view,
Divinely crowned with lustre new.

3 In honor to his name
Reflect that sacred light,
And loud that grace proclaim
Which makes thy darkness bright;
His praise pursue, till sovereign love
The glory raise in worlds above.

35. L. M. Montgomery.

A Pastor Welcomed.

1 We bid thee welcome in the name
Of Jesus, our exalted Head:
Come as a servant; so he came;
And we receive thee in his stead.

2 Come as an angel, hence to guide
A band of pilgrims on their way;
That, safely walking at thy side,
We never fail, nor faint, nor stray.

3 Come as a teacher sent from God,
Charged his whole counsel to declare;
Lift o'er our ranks the prophet's rod,
While we uphold thy hands with prayer.

4 Come as a messenger of peace,
Filled with the Spirit, fired with love;
Live to behold our large increase,
And die to meet us all above.

36. 7s. M. E. PEABODY.

Ordination or Installation.

1 LIFT aloud the voice of praise!
God, our Father and our Friend,
Hear the prayer and song we raise;
Weak, yet trusting, we would bend.

2 Lo! another servant brought
To the heritage of God;—
May he teach as Christ hath taught,
Tread the path his Saviour trod.

3 To the vineyard may he come
Girded with celestial might;
Skilled to draw thy children home,
Taught to give the darkened light.

4 Unto thee a people bend,—
Bind us heart to heart in love;
Flock and pastor, we would tend
Ever toward our home above.

37. H. M. Mrs. Cass.

The Same.

1 Lord! on thy Zion's wall
A faithful watchman stands,
And hears the solemn call
Of anxious, waiting bands,
Who seek along the waning night
For heralds of thy coming light.

2 O, may he never sleep
Upon his weary post,
Nor shrink, though round him sweep
The storm's embattled host;
But, whatsoe'er the night may be,
Stand firm in duty and in thee!

3 And let his visioned eye
Rest on the truth sublime,
That sin and woe shall fly
Before advancing time,
Till in thine own eternal day
The latest tear hath passed away.

4 And when his watch is done,
O, let uncloûded light,
From heaven's all glorious sun
Gleam on his closing sight:—
That all who see his death, shall know
His spirit walked with thee below.

38. 8s. & 7s. M. J. G. Adams.

Charge to a Pastor.

1 Herald of the Lord's salvation,
Watchful in thy station stand;
Heed the heavenly proclamation,
Heed the Master's great command.
Mark old Error's gathering forces
Compassing our Zion round;
Know in Truth thine own resources—
Give the trumpet's certain sound!

2 Christ proclaim in the new station,
Herald, now assigned to thee;
That the waiting congregation
God's salvation here may see.
Christ proclaim — no line abating
Of the counsel of the Lord;
From no promise deviating,
From no precept, "preach the word."

3 Then, God's blessing resting o'er thee,
And his truth, by night, by day,
Cloud and pillar bright before thee,
Shall make glad thy gospel way;
Till, thy work well done, the greeting
Of the Master will be given;
Till we rise to that one meeting —
Pastor — people — all — in heaven!

DEDICATION, OR BAPTISM.

39. 8s. & 7s. M. ANONYMOUS.

Children commended to Christ.

1 SAVIOUR! who thy flock art feeding
With the shepherd's kindest care,
All the feeble gently leading,
While the lambs thy bosom share;

2 Now, these little ones receiving,
Fold them in thy gracious arm;
There, we know — thy word believing —
Only there, secure from harm.

3 Never, from thy pasture roving,
Let them be the lion's prey;
Let thy tenderness, so loving,
Keep them in life's dangerous way;

4 Then within thy fold eternal
Let them find a resting place;
Feed in pastures ever vernal,
Drink the rivers of thy grace.

40. C. M. DODDRIDGE.

Children received by Christ.

1 SEE Israel's gentle Shepherd stand,
With all-engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms!

2 "Permit them to approach," he cries,
"Nor scorn their humble name;
For 't was to bless such souls as these
The Lord of angels came."

3 We bring them, Lord, by fervent prayer,
And yield them up to thee;
Joyful that we ourselves are thine,
Thine let our offspring be!

4 Ye little flock, with pleasure hear;
Ye children, seek his face;
And fly with transport to receive
The blessings of his grace.

41. S. M. ANONYMOUS.

Christ calling Children to himself.

1 THE Saviour gently calls
Our children to his breast;
He folds them in his gracious arms;
Himself declares them blest.

2 "Let them approach," he cries,
"Nor scorn their humble claim;
The heirs of heaven are such as these,—
For such as these I came."

3 Gladly, we bring them, Lord,
Devoting them to thee;
Imploring, that, as we are thine,
Thine may our offspring be.

42. C. M. STENNETT.

Infants, living or dying, in the Arms of Christ.

1 THY life I read, my dearest Lord,
With transport all divine;
Thine image trace in every word,
Thy love in every line.

2 With joy, I see a thousand charms
Spread o'er thy lovely face;
While infants in thy tender arms
Receive the smiling grace.

3 "I take these little lambs," said he,
"And lay them on my breast;
Protection they shall find in me,—
In me be ever blest.

4 "Death may the bands of life unloose,
But can't dissolve my love;
Millions of infant souls compose
The family above."

5 His words, ye happy parents, hear,
And shout, with joys divine,
"Dear Saviour! all we have and are,
Shall be forever thine."

43. L. M. W. BOSTON COLL.

Dedication of Children.

1 THIS child we dedicate to thee,
O God of grace and purity;
Shield it from sin and threatening wrong,
And let thy love its life prolong.

2 O, may thy Spirit gently draw
Its willing soul to keep thy law;
May virtue, piety and truth,
Dawn even with its dawning youth.

3 Grant that, with true and faithful heart,
We too may act the Christian's part,
Cheered by each promise thou hast given,
And laboring for the prize in heaven.

44. 7s. M. BOWRING.

Infant Baptism.

1 DROP the limpid waters now
On the infant's sinless brow;
Dedicate the unfolding gem
Unto Him who blessed the stem.

2 Let our aspirations be
Innocent as infancy;
Pure the prayers that force the way,
As the child for whom we pray.

3 In the Christian garden we
Plant another Christian tree;
Be its blossoms and its fruit
Worthy of the Christian root.

4 To that garden now we bring
Waters from the living spring;
Bless the tree, the waters bless,
Holy One! with holiness.

5 When life's harvests all are past,
O, transplant the tree, at last,
To the fields where flower and tree
Blossom through eternity.

45. C. M. DODDRIDGE.

Hymn for Baptism.

1 BAPTIZED into our Saviour's death,
Our souls to sin must die;
With Christ our Lord we live anew,
With Christ ascend on high.

2 There, by his Father's side he sits,
Enthroned divinely fair,
Yet owns himself our Brother still,
And our Forerunner there.

3 Rise from these earthly trifles! rise,
On wings of faith and love;
Above our choicest treasure lies, —
And be our hearts above.

4 But earth and sin will draw us down,
When we attempt to fly;
Lord, send thy strong, attractive power,
To fix our souls on high.

46. S. M. L. H. SIGOURNEY.

Baptism.

1 SAVIOUR, thy law we love,
Thy pure example bless,
And with a firm, unwavering zeal,
Would in thy footsteps press.

2 Not to the fiery pains
By which the martyrs bled;
Not to the scourge, the thorn, the cross,
Our favored feet are led;—

3 But, at this peaceful tide,
Assembled in thy fear,
The homage of obedient hearts
We humbly offer here.

47. C. M. JAS. NEWTON.

After Baptism.

1 LET plenteous grace descend on those,
Who, hoping in thy word,
This day have solemnly declared
That Jesus is their Lord.

2 With cheerful feet may they advance,
And run the Christian race,
And, through the troubles of the way,
Find all-sufficient grace.

3 Lord, plant us all into thy death,
That we thy life may prove,—
Partakers of thy cross beneath,
And of thy crown above.

CONSOLATORY.

48. L. M. A. F. Stephens.

Heavenly Joys.

1 Beyond the reign of sin and death,
Beyond the precincts of the tomb,
There is a bright and beauteous land,
Where flowers perennial ever bloom.

2 Eye hath not seen, nor heart conceived,
The glories of that blest abode;
Oceans of light, and life, and joy,
Flow round it from the throne of God.

3 Our Father, in his boundless love,
Hath there prepared a bounteous feast;
And the whole kindred of mankind
Shall share in the divine repast.

4 Infinite grace will be the theme
Of those blest songs, thro' Heaven's bright day;
And love supreme will fill each soul,
While ages roll their years away.

49. C. M. M. H. Williams.

Public Worship.

1 While thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.

2 Thy love the power of thought bestowed;
To thee my thoughts would soar;
Thy mercy o'er my life has flowed —
That mercy I adore.

3 In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul more dear
Because conferred by thee.

4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

50. C. M.

Resignation and Rest.

1 When I survey life's varied scene,
Amidst the darkest hours,
Bright rays of comfort shine between,
And thorns are mixed with flowers.

2 This thought can all my fears control,
And bid my sorrows fly:
No harm can ever reach my soul
Beneath my Father's eye.

3 Whate'er thy sacred will ordains,
O give me strength to bear;
And let me know my Father reigns,
And trust his tender care.

4 If cares and sorrows me surround,
Their power why should I fear?
My inward peace they cannot wound,
If thou, my God, art near.

51. C. M.

God, the Refuge of the Afflicted.

1 Affliction is a stormy deep,
Where wave resounds to wave;
Though o'er our heads the billows roll,
We know the Lord can save.

2 When darkness and when sorrows rose,
And pressed on every side,
The Lord hath still sustained our steps,
And still hath been our Guide.

3 Perhaps, before the morning dawn,
He will restore our peace;
For he who bade the tempest roar
Can bid the tempest cease.

4 Here will we rest, here build our hopes,
Nor murmur at his rod;
He 's more to us than all the world,
Our Health, our Life, our God.

52. L. M.

Affliction cometh not forth of the Dust.

1 Affliction's faded form draws nigh,
With wrinkled brow and tearful eye;
With sackcloth on her bosom spread,
And ashes scattered o'er her head.

But deem her not a child of earth;
From heaven she draws her sacred birth;
Beside the throne of God she stands,
To execute his wise commands.

The messenger of grace, she flies
To train us for our sphere, the skies;
And onward as we move, the way
Becomes more smooth, more bright the day.

Her weeds to robes of glory turn,
Her looks with kindling radiance burn,
And from her lips these accents steal—
God smites to bless, he wounds to heal.

3. S. M.

Glories of Heaven.

1 Far from these scenes of night
Unbounded glories rise,
And realms of infinite delight,
Unknown to mortal eyes.

2 There sickness never comes;
There grief no more complains;
Health triumphs in immortal bloom,
And purest pleasure reigns.

3 No strife nor envy there
The sons of peace molest;
But harmony and love sincere
Fill every happy breast.

4 No cloud those regions know,
Forever bright and fair;
For sin, the source of mortal woe,
Can never enter there.

54. L. M. ANONYMOUS.

The World to come.

1 THERE is a world we have not seen,
That wasting time can ne'er destroy,
Where mortal footstep hath not been,
Nor ear hath caught its sounds of joy.

2 It is all holy and serene, —
The land of glory and repose;
And there, to dim the radiant scene,
No tear of sorrow ever flows.

3 It is not fanned by summer gale;
'T is not refreshed by vernal showers;
It never needs the moon-beam pale,
For there are known no evening hours.

4 No, — for this world is ever bright
With a pure radiance all its own;
The streams of uncreated light
Flow round it from th' eternal Throne.

5 There forms, unseen by mortal eye,
Too glorious for our sight to bear,
Are walking with their God on high,
And waiting our arrival there.

55. L. M. BEARD'S COLL.

God's Care our Comfort.

1 OH! sweet it is to know, to feel,
In all our gloom, our wanderings here,
No night of sorrow can conceal
Man from thy notice, from thy care.

2 When disciplined by long distress,
And led through paths of fear and woe,
Say, dost thou love thy children less?
No! ever-gracious Father, no!

3 No distance can outreach thine eye,
No night obscure thy endless day:
Be this my comfort when I sigh,
Be this my safeguard when I stray.

56. C. M. MONTGOMERY.

"Looking for another Country, that is an heavenly."

1 WHILE through this changing world we roam,
From infancy to age,
Heaven is the Christian pilgrim's home,
His rest at every stage.

2 Thither his raptured thought ascends,
Eternal joys to share;
There his adoring spirit bends,
While here he kneels in prayer.

3 O, there may we our treasure place,
There let our hearts be found;
That still, where sin abounded, grace
May more and more abound.

4 Henceforth our conversation be
With Christ before the throne;
Ere long, we eye to eye shall see,
And know as we are known.

57. C. M. H. Ballou.

Heavenly Zion.

1 Behold, on Zion's heavenly shore,
A pure and countless band,
Whose conflicts and whose toils are o'er,
In glorious order stand.

2 From earth's remotest bounds they came,
From tribulations great,
And, through the victories of the Lamb,
Have reached the heavenly state.

3 Hunger and thirst they know no more,
From burning heats refreshed;
The Lamb shall feed them from his store,
And give them endless rest.

4 God all their tears shall wipe away,
And they his wonders tell,
While in his temple they shall stay,
And God with them shall dwell.

58. 7s. M. J. H. Bancroft.

The Christian's Burial.

1 Brother, though from yonder sky
Cometh neither voice nor cry,
Yet we know for thee to-day
Every pain hath passed away.

2 Not for thee shall tears be given,
Child of God and heir of heaven;
For he gave thee sweet release;
Thine the Christian's death of peace.

3 Well we know thy living faith
Had the power to conquer death;
As a living rose may bloom
By the border of the tomb.

4 While we weep as Jesus wept,
Thou shalt sleep as Jesus slept:
With thy Saviour thou shalt rest,
Crowned, and glorified, and blest.

CHARITABLE.

59. L. M.

Blessings of Charity.

1 Blest is the man whose tender care
Relieves the poor in their distress;
Whose pity wipes the widow's tear,
Whose hand supports the fatherless.

2 His heart contrives for their relief
More than his willing hand can do:
He in the time of wasting grief
Shall find the Lord has pity too.

3 His soul shall live secure on earth,
With secret blessings on his head,
When drought, and pestilence, and dearth,
Around him multiply their dead.

4 Or, if he languish on his couch,
God will pronounce his sins forgiven,
Will save him with a healing touch,
Or take his willing soul to heaven.

60. C. M.

Christian Philanthropy.

1 Blest is the man whose tender heart
Feels all another's pain,
To whom the supplicating eye
Was never raised in vain.

2 He spreads his kind, supporting arms
To every child of grief;
His secret bounty largely flows,
And brings unasked relief.

3 To gentle offices of love
His feet are never slow;
He views, through mercy's melting eye,
A brother in his foe.

4 To him protection shall be shown,
And mercy from above
Descend on those who thus fulfil
The perfect law of love.

61. C. M. BODEN.

Alms bestowed in view of God's Mercy.

1 WHAT shall we render, bounteous Lord,
For all the grace we see?
Alas! the goodness we can yield
Extendeth not to thee.

2 To tents of woe, to beds of pain,
We cheerfully repair;
And, with the gift thy hand bestows,
Relieve the mourner's care.

3 The widow's heart shall sing for joy;
The orphan shall be glad;
The hungering soul with joy we 'll point
To Christ, the living bread.

62. C. M. DODDRIDGE.

Charity to the Distressed.

1 FATHER of mercies! send thy grace,
All powerful, from above,
To form in our obedient souls
The image of thy love.

2 O, may our sympathizing breasts
That generous pleasure know,
Kindly to share in others' joy,
And weep for others' woe!

3 When the poor, helpless sons of grief
In low distress are laid,
Soft be our hearts their pains to feel,
And swift our hands to aid.

4 So Jesus looked on dying man
When throned above the skies;
And 'midst the blessedness of heaven,
He felt compassion rise.

5 On wings of love the Saviour flew
To raise us from the ground;
And shed the riches of his blood,
A balm for every wound.

63. C. M. LUTHERAN COLL.

Charity.

1 Go to the pillow of disease,
Where night gives no repose,
And on the cheek where sickness preys
Bid health to plant the rose.

2 Go where the friendless stranger lies;
To perish is his doom;
Snatch from the grave his closing eyes,
And bring his blessing home.

3 Thus what our Heavenly Father gave
Shall we as freely give;
Thus copy him who lived to save,
And died that we might live.

64. C. P. M. BLACKLOCK.

Christian Beneficence.

1 HAIL, love divine! joys ever new,
While thy kind dictates we pursue,
Our souls delighted share,
Too high for sordid minds to know,
Who on themselves alone bestow
Their wishes and their care.

2 By thee inspired, the generous breast,
In blessing others only blest,
With kindness large and free,
Delights the widow's tears to stay,
To teach the blind their smoothest way,
And aid the feeble knee.

3 O God, with sympathetic care,
In others' joys and griefs to share,
Do thou our hearts incline;
Each low, each selfish wish control,
Warm with benevolence the soul,
And make us wholly thine.

65. C. M. W. CROSWELL.

Imitation of Christ's Kindness.

1 LORD, lead the way the Saviour went,
By lane and cell obscure,
And let our treasures still be spent,
Like his, upon the poor.

2 Like him, through scenes of deep distress,
Who bore the world's sad weight,
We, in their gloomy loneliness,
Would seek the desolate.

3 For thou hast placed us side by side
In this wide world of ill;
And that thy followers may be tried,
The poor are with us still.

4 Small are the offerings we can make;
Yet thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

66. C. M. PEABODY.

For a Charitable Occasion.

1 WHO is thy neighbor?—he whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

2 Thy neighbor?—'t is the fainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace for him.

3 Thy neighbor?—he who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope,
Go thou and comfort him.

4 Thy neighbor?—'t is the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou, and ransom him.

5 Thy neighbor?—pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.

67. L. M. Pratt's Coll.

The Same.

1 Help us, O Lord! thy yoke to wear,
Delighting in thy perfect will;
Each other's burdens learn to bear,
And thus thy law of love fulfil.

2 Who sparingly his seed bestows,
He sparingly shall also reap;
But whoso plentifully sows,
The plenteous sheaves his hand shall heap.

3 Teach us, with glad and cheerful hearts,
As thou hast blessed our various store,
From our abundance to impart
A liberal portion to the poor.

4 To thee our all devoted be,
In whom we breathe, and move, and live:
Freely we have received from thee;
Freely may we rejoice to give.

68. 7s. & 6s. M. J. G. Adam.

The Same.

1 How blest, amid all blessing
This changing world bestows,
That soul in truth possessing
Pity for others' woes;
Ready to move and lighten
The load affliction bears —
Want's face with joy to brighten,
In deed, as with its prayers.

2 Thus Christ, the Friend and Servant
Of man, depressed and poor —
With ready soul and fervent —
With patience to endure —
Lived, labored without measure,
In mercy's holy name,
God's will his highest pleasure,
Our good his only fame.

3 And those who in his spirit
Would seek to live and move,
His virtue must inherit,
And labor in his love;
Labor where poor, forsaken,
And lowly sufferers lie;
In faith and hope unshaken;
Celestial ministry!

4 God of all times and stations!
Teach us this lesson true,—
Proclaim it to all nations
In life and power anew,—
That high above all praises—
All prayers—is that unfeigned,
Glad offering Mercy raises,
By living deeds sustained!

COMMUNION.

69. S. M. Doxology.

Invitation to the Table.

1 Our heavenly Father calls,
And Christ invites us near;
With both our friendship shall be sweet,
And our communion dear.

2 God pities all our griefs;
He pardons every day;
Almighty to protect our souls,
And wise to guide our way.

3 Jesus, our living Head,
We bless thy faithful care;
Our Advocate before the throne,
And our Forerunner there!

4 Here fix my roving heart!
Here wait my warmest love!
Till the communion be complete
In nobler scenes above.

70. L. M. WATTS.

"This do in Remembrance of Me."

1 EAT, drink, in memory of your friend:
Such was our Master's last request,
Who all the pangs of death endured,
That we might live forever blest.

2 Yes, we 'll record thy matchless love,
Thou kindest, tenderest, best of friends:
Thy dying love the noblest praise
Our hearts can offer thee transcends.

3 'T is pleasure more than earth can give
Thy goodness through these veils to see;
Thy table food celestial yields,
And happy they who sit with thee.

71. C. M.

Communion Hymn.

1 O GOD, accept the sacred hour
Which we to thee have given,
And let this hallowed scene have power
To raise our souls to heaven.

2 Still let us hold, till life departs,
The precepts of thy Son,
Nor let our thoughtless, thankless hearts
Forget what he has done.

3 His true disciples may we live,
From all corruption free,
And humbly learn like him to give
Our powers, our wills, to thee.

4 And oft along life's dangerous way,
To smooth our passage through,
Wilt thou, on this thy holy day,
For us this scene renew.

72. L. M.

Not ashamed of Christ Crucified.

1 At thy command, our dearest Lord,
Here we attend thy dying feast;
Thy blood, like wine, adorns thy board,
And thine own flesh feeds every guest.

2 Our faith adores thy bleeding love,
And trusts for life in One who died;
We hope for heavenly crowns above,
From a Redeemer crucified.

3 Let the vain world pronounce it shame,
And heap their scandals on the cause;
We come to boast our Saviour's name,
And make our triumphs in his cross.

4 With joy we tell the scoffing age,
He that was dead has left his tomb;
He lives above their utmost rage,
And we are waiting till he come.

73. 8s. & 7s. M.

Desires after Christian Obedience.

1 From the table now retiring,
Which for us the Lord hath spread,
May our souls, refreshment finding,
Grow in all things like our Head.

2 His example by beholding,
May our lives his image bear;
Him our Lord and Master calling,
His commands may we revere.

3 Love to God and man displaying,
Walking steadfast in his way,
Joy attend us in believing;
Peace from God, through endless day.

74. C. M. Anonymous.

Christ's Law of Love.

1 Ye followers of the Prince of peace,
Who round his table draw,
Remember what his spirit was,
What his peculiar law.

2 The love which all his bosom filled
Did all his actions guide;
Inspired by love, he lived and taught;
Inspired by love, he died.

3 And do you love him? do you feel
Your warm affection move?
This is the proof which he demands,—
That you each other love.

75. C. M. Pratt's Coll.

Before Communion.

1 Prepare us, Lord, to view thy cross,
Who all our griefs hast borne;
To look on thee, whom we have pierced, —
To look on thee, and mourn.

2 While thus we mourn, we would rejoice;
And, as thy cross we see,
Let each exclaim, in faith and hope,
"The Saviour died for me!"

76. C. M. E. Taylor.

Proper Dispositions for the Communion.

1 O here, if ever, God of love!
Let strife and hatred cease;
And every thought harmonious move,
And every heart be peace.

2 Not here, where met to think on him,
Whose latest thoughts were ours,
Shall mortal passions come to dim
The prayer devotion pours.

3 No, gracious Master, not in vain
Thy life of love hath been;
The peace thou gav'st may yet remain,
Though thou no more art seen.

4 "Thy kingdom come;" we watch, we wait,
To hear thy cheering call;
When heaven shall ope its glorious gate,
And God be all in all.

77. 7s. M. BOWRING.

A Communion Hymn.

1 Not with terror do we meet
At the board by Jesus spread;
Not in mystery drink and eat
Of the Saviour's wine and bread.

2 'T is his memory we record,
'T is his virtues we proclaim;
Grateful to our honored Lord,
Here we bless his sacred name.

3 Yes, we will remember thee,
Friend and Saviour; and thy feast
Of all services shall be
Holiest and welcomest.

78. S. M. FURNESS.

The Same.

1 Here, in the broken bread,
Here, in the cup we take,
His body and his blood behold,
Who suffered for our sake.

2 O Thou, who didst allow
Thy Son to suffer thus,
Father, what more couldst thou have done
Than thou hast done for us?

3 We are persuaded now
That nothing can divide
Thy children from thy boundless love,
Displayed in him who died; —

4 Who died to make us sure
Of mercy, truth and peace,
And from the power and pains of sin
To bring a full release.

79. S. M. PARADISE ST. COLI

The Saviour Commemorated.

1 JESUS, the Friend of man,
Invites us to his board:
The welcome summons we obey,
And own our gracious Lord.

2 Here we survey that love
Which spoke in every breath;
Which crowned each action of his life,
And triumphed in his death.

3 Then let our powers unite,
His sacred name to raise;
Let grateful joy fill every mind,
And every voice be praise.

4 And while we share the gifts
Which from his gospel flow,
O, may our hearts to all mankind
With warm affection glow!

MISCELLANEOUS HYMNS.

80. C. M. DODDRIDGE.

"Abba, Father."

1 SOVEREIGN of all the worlds on high,
O hear our humble claim;
Nor, while we own our numerous sins,
Disdain a Father's name!

2 Our Father, God! how sweet the sound!
How tender, and how dear!
Not all the harmony of heaven
Could so delight the ear.

3 Come, sacred Spirit, seal the name
On our expanding heart;
And show that in Jehovah's grace
We share a filial part.

4 Cheered by a signal so divine,
Unwavering we believe;
And "Abba, Father," humbly cry;
Nor can the sign deceive.

81. L. M. MONTGOMERY.

The Christian Warrior.

1 THE Christian warrior, see him stand
In the whole armor of his God;
The Spirit's sword is in his hand;
His feet are with the gospel shod.

2 In panoply of truth complete,
Salvation's helmet on his head,
With righteousness, a breastplate meet,
And faith's broad shield before him spread.

3 With this, omnipotence he moves;
From this the alien armies flee;
Till more than conqueror he proves,
Through Christ, who gives him victory.

4 Thus strong in his Redeemer's strength,
Sin, death, and hell he tramples down,—
Fights the good fight; and takes at length,
Through mercy, an immortal crown.

82. L. M. Doddridge.

The Christian Race.

1 Awake, my soul! stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

2 A cloud of witnesses around
Hold thee in full survey:
Forget the steps already trod,
And onward urge thy way.

3 'T is God's all-animating voice
That calls thee from on high;
'T is his own hand presents the prize
To thine aspiring eye;—

4 That prize, with peerless glories bright,
Which shall new lustre boast,
When victors' wreaths and monarchs' gems
Shall blend in common dust.

83. C. M. NEEDHAM.

Fear of God.

1 HAPPY, beyond description, he
Who fears the Lord his God;
Who hears his threats with holy awe,
And trembles at his rod.

2 Fear, sacred passion, ever dwells
With its fair partner, love;
Blending their beauties, both proclaim
Their source is from above.

3 Let terrors fright th' unwilling slave,—
The child with joy appears;
Cheerful he does his Father's will,
And loves as much as fears.

4 Let fear and love, most holy God,
Possess this soul of mine;
Then shall I worship thee aright,
And taste thy joys divine.

84. 7s. & 6s. M. MONTGOMERY.

Confidence in God.

1 GOD is my strong salvation;
What foe have I to fear?
In darkness and temptation
My Light, my Help, is near.
Though hosts encamp around me,
Firm to the fight I stand;
What terror can confound me
With God at my right hand?

2 Place on the Lord reliance;
My soul, with courage wait;
His truth be thine affiance,
When faint and desolate;
His might thine heart shall strengthen;
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord will give thee peace.

85. H. M. MONTGOMERY.

Brotherly Love.

1 How beautiful the sight
Of brethren who agree
In friendship to unite,
And bonds of charity!
'T is like the precious ointment shed
O'er all his robes from Aaron's head.

2 'T is like the dews that fill
The cups of Hermon's flowers;
Or Zion's fruitful hill,
Bright with the drops of showers;
When mingling odors breathe around,
And glory rests on all the ground.

3 For there the Lord commands
Blessings, a boundless store,
From his unsparing hands,
Yea, life for evermore.
Thrice happy they who meet above,
To spend eternity in love!

86. L. M. ANONYMOUS.

Uprightness and Justice.

1 If high or low our station be,
Of noble or ignoble name,—
By uncorrupt integrity,
Thy blessing, Lord, we humbly claim.

2 The upright man no want shall fear;
Thy providence shall be his trust;
Thou wilt provide his portion here,
Thou Friend and Guardian of the just.

3 May we, with most sincere delight,
To all, the test of duty pay;
Tender of every social right,
Obedient to thy righteous sway.

87. 7s. & 6s. M. MONTGOMERY.

Blessings of Christ's Kingdom.

1 HAIL to the Lord's Anointed,
Great David's greater Son!
Hail! in the time appointed
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

2 He shall descend like showers
Upon the fruitful earth;
And love and joy, like flowers,
Spring in his path to birth;
Before him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

3 For him shall prayer unceasing
And daily vows ascend,
His kingdom still increasing,—
A kingdom without end:
The tide of time shall never
His covenant remove:
His name shall stand forever;—
That name to us is love.

88. S. M. WATTS.

Power of the Gospel.

1 BEHOLD, the morning sun
Begins his glorious way;
His beams through all the nations run,
And life and light convey.

2 But where the gospel comes,
It spreads diviner light;
It calls dead sinners from their tombs,
And gives the blind their sight.

3 How perfect is thy word!
And all thy judgments just!
Forever sure thy promise, Lord,
And we securely trust.

4 My gracious God, how plain
Are thy directions given!
O, may we never read in vain,
But find the path to heaven.

89. C. M. MOORE.

"Her sins, which are many, are forgiven; for she loved much."

1 WERE not the sinful Mary's tears
An offering worthy heaven,
When, o'er the faults of former years,
She wept, and was forgiven?

2 When, bringing every balmy sweet
Her day of luxury stored,
She o'er her Saviour's hallowed feet
The precious ointment poured;

3 Were not those sweets so freely shed,
That shame, those weeping eyes,
And the sunk heart which inly bled,
Heaven's noblest sacrifice?

4 Thou that hast slept in error's sleep,
O, wouldst thou wake to heaven,
Like Mary kneel, like Mary weep;
"Love much," and be forgiven!

90. C. M. S. STREETER.

Blessings of the Gospel.

1 WHAT glorious tidings do I hear
From my Redeemer's tongue!
I can no longer silence bear;
I'll burst into a song:

2 The blind receive their sight with joy;
The lame can walk abroad;
The dumb their loosened tongues employ;
The deaf can hear the word.

3 The dead are raised to life anew
By renovating grace;
The glorious gospel's preached to you,
The poor of Adam's race.

4 O wondrous type of things divine,
When Christ displays his love,
To raise from woe the sinking mind
To reign in realms above!

91. 8s. & 6s. M. W. B. Tappan.

Heaven Anticipated.

1 There is an hour of peaceful rest
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast;
'T is found alone in heaven.

2 There is a home for weary souls,
By sins and sorrows driven,
When tossed on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear — 't is heaven.

3 There faith lifts up the tearless eye,
The heart no longer riven, —
And views the tempest passing by,
Sees evening shadows quickly fly,
And all serene in heaven.

4 There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom;
Beyond the dark and narrow tomb
Appears the dawn of heaven.

92. 7s. M. 6 l. SPIRIT OF THE PSALMS.

Glory of the Church.

1 ON thy church, O Power Divine,
Cause thy glorious face to shine;
Till the nations from afar
Hail her as their guiding star;
Till her sons, from zone to zone,
Make thy great salvation known.

2 Then shall God, with lavish hand,
Scatter blessings o'er the land;
Earth shall yield her rich increase,
Every breeze shall whisper peace,
And the world's remotest bound
With the voice of praise resound.

93. S. M. JERVIS.

God's Mercy to the Penitent.

1 SWEET is the friendly voice
Which speaks of life and peace;
Which bids the penitent rejoice,
And sin and sorrow cease.

2 No balm on earth like this
Can cheer the contrite heart;
No flattering dreams of earthly bliss
Such pure delight impart.

3 Still merciful and kind,
Thy mercy, Lord, reveal:
The broken heart thy love can bind,
The wounded spirit heal.

4 Thy presence shall restore
Peace to my anxious breast:
Lord, let my steps be drawn no more
From paths which thou hast blessed.

94. C. M. ANONYMOUS.

Secret Prayer.

1 SWEET is the prayer whose holy stream
In earnest pleading flows!
Devotion dwells upon the theme,
And warm, and warmer glows.

2 Faith grasps the blessing she desires;
Hope points the upward gaze;
And love, celestial love inspires
The eloquence of praise.

3 But sweeter far the still, small voice,
Unheard by human ear,
When God has made the heart rejoice,
And dried the bitter tear.

4 No accents flow, no words ascend;
All utterance faileth there;
But Christian spirits comprehend,
And God accepts the prayer.

95. 7s. & 6s. M. Edin. Lit. Review.

Pray without Ceasing.

1 Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Cast earthly thought away,
And, in thy closet kneeling,
Do thou in secret pray.

2 Remember all who love thee,
All who are loved by thee;
Pray, too, for those who hate thee,
If any such there be;
Then for thyself, in meekness,
A blessing humbly claim,
And blend with each petition
Thy great Redeemer's name.

3 Or, if 't is e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way,
E'en then the silent breathing,
Thy spirit raised above,
Will reach his throne of glory,
Where dwells eternal love.

4 O, not a joy or blessing
With this can we compare, —
The grace our Father gave us
To pour our souls in prayer:
Whene'er thou pin'st in sadness,
Before his footstool fall;
Remember, in thy gladness,
His love who gave thee all.

96. C. M. COWPER.

Walking with God.

1 O FOR a closer walk with God!
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb!

2 What peaceful hours I once enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill.

3 Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

4 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

97. 8s. & 7s. M. L. H. SIGOURNEY.

Death of a Minister.

1 PASTOR, thou art from us taken
In the glory of thy years,
As the oak, by tempests shaken,
Falls ere time its verdure sears.

2 Pale and cold we see thee lying
In God's temple, once so dear;
And the mourner's bitter sighing
Falls unheeded on thine ear.

3 All thy love and zeal, to lead us
Where immortal fountains flow,
And on living bread to feed us,
In our fond remembrance glow.

4 May the conquering faith that cheered thee,
When thy foot on Jordan pressed,
Guide our spirits while we leave thee
In the tomb that Jesus blessed.

98. C. M. DODDRIDGE.

Jesus precious to them that believe.

1 JESUS, I love thy charming name;
'T is music to my ear;
Fain would I sound it out so loud
That earth and heaven might hear.

2 Whate'er my noblest powers can wish
In thee doth richly meet;
No light unto my eyes so dear,
No friendship half so sweet.

3 Thy grace shall dwell upon my heart,
And shed its fragrance there,—
The noblest balm of all its wounds,
The cordial of its care.

4 I'll speak the honors of thy name
With my expiring breath,
And, dying, clasp thee in my arms,
The antidote of death.

99. L. M. ANONYMOUS.

The Better Land.

1 THERE is a land mine eye hath seen,
In visions of enraptured thought,
So bright that all which spreads between
Is with its radiant glory fraught;—

2 A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

3 Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night.

4 There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Within the paradise of God.